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# The Outlook of Missions

Volume XIV  
Number 3  
March, 1922



OUR GIRLS AT PLAY IN SENDAI, JAPAN

# An Old Idea of STEWARDSHIP in New Terms

There is a great stir at this time in our Church on the question of POSSESSIONS. WHY NOT? Can a man do with his money WHAT HE PLEASES? Does he really own his own earnings? Must he give an account of his yearly income only to the Income Tax Collector?

God demands no affidavit, but He does require truth in the inward parts.
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STOP ASKING QUESTIONS AND BEGIN TO THINK OF THE ANSWERS. No! Get the Referendum on Stewardship. Send to the Forward Movement, Fifteenth and Race streets, Philadelphia, Pa., for Literature.

HERE ARE A FEW SIMPLE PROPOSITIONS:

I AM NOT MY OWN. I BELONG TO GOD.

ALL I HAVE I OWE TO HIM.

“PRAISE GOD FROM WHOM ALL BLESSINGS FLOW.”

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## A Brief Talk With Our Subscribers

“The Outlook of Missions” has made many changes, or rather improvements, since the first issue. The price is still the same, Fifty Cents per annum. It should be One Dollar in order to help pay the full cost of publication. The Editors fear that an increase in price will mean a falling off in subscriptions. Some of our best friends have said “RAISE THE PRICE.” That can easily be done, but we do not want to do it unless we must. The Boards of Missions, Home and Foreign, now pay the annual deficit. Will not the staunch friends of “The Outlook of Missions,” who believe it is worth One Dollar, begin to pay that amount without our raising the price? Please begin, and our financial problem can be solved.

# The Outlook of Missions

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# The Quiet Hour



As for me, I shall behold thy face in righteousness.—Psalm 17:15

In dazzling day or blinding night,  
God ne'er forgets us in the fight;  
His glorious angels will abide,  
If we but clasp them at our side;  
The hand that beckons them is Prayer,  
And Faith the clasp that holds them there.  
—EDWARD ROLAND SILL.

The evidence of true culture is a deepened  
and enlarged life, not a broadened knowledge.  
—HAMILTON WRIGHT MABIE.

Cultivate a perpetual sense of God's pres-  
ence, and of your own communion with him,  
which will turn life and its busiest work into  
a season of refreshing prayer and untiring  
intercession.

—G. T. STOKES.

As long as I love beauty I am young,  
Am young or old as I love more or less.  
—WILLIAM H. DAVIES.

The men who subdued kingdoms did it  
through faith. Such men do the things that  
other men say cannot be done. When God  
can get enough such men they will make a  
world which men now say cannot exist.  
—HARRY F. WARD.

"What we need is not new experiences in  
our lives, but the time and leisure to absorb  
and clarify those which we already have."

Obedience to our Lord is the test of our  
love for Him. If we loved Christ more  
obedience to Him and to His commandments  
would not be nearly so hard,—in fact, obe-  
dience would be a pleasure and not a duty.  
We serve best what we love most.

This be my pilgrimage and goal,  
Daily to march and find  
The secret phrases of the soul,  
The evangels of the mind.  
—JOHN DRINKWATER.

Not Efficiency, but Personality, is the spirit-  
ual word; and the opportunity of our age is  
the opportunity to release the spirit.  
—VIDA SCUDDER.

Unfaithfulness in the keeping of an appoint-  
ment is an act of clear dishonesty. You may  
as well borrow a person's money as his time.  
—HORACE MANN.

The real Lent is the putting forth of a  
man's hand to quiet his own passions and to  
push them aside, that the higher voices may  
speak to him, and the higher touches fall upon  
him.  
—PHILLIPS BROOKS.

It was because Jesus was a man of leisure  
that He had the poise which He possessed.  
If He had not lived a good deal by Himself  
He could never have stood erect in the midst  
of the tempests.  
—CHARLES E. JEFFERSON.

Firm as God's throne his promise stands,  
And He can well secure  
What we've committed to His hands  
Till the decisive hour.

When God started to write a creed for us  
He did it not in words that might change their  
meaning, but He set before us a life, as though  
to teach us that whereas theology is a science  
which may be argued about, Christianity is a  
life that can only be lived.  
—QUINTON HOGG.

When disappointment scatters  
Your hopes, like autumn leaves;  
When all is lost that matters,  
And all is left that grieves;  
When chastisement and sorrow  
On darkened days are laid,  
Let not your heart be troubled  
Nor let it be afraid!

## THE PRAYER

DEAR LORD, grant us that character that new nature, which makes us living expressions  
of thy spirit and purpose! We want to be in the world as thou wast in the world,  
unspotted by it, yet as lights in it. Grant us this favor, for thy name's sake. Amen.

# THE OUTLOOK OF MISSIONS

VOLUME XIV

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## DAILY DEVOTIONS



OUR pastors and members will thank Dr. Rufus W. Miller for giving to the Church, at this time, a manual of Daily Devotions for use in the conduct of worship in the Family, the Sunday School, the Missionary Society and kindred fellowship gatherings. It is a handy volume, neatly bound in blue cloth, with prayers and Bible readings for almost every conceivable occasion and usage in private and public worship.

There are appropriate prayers for parents and children in their daily devotions and for special days and festival seasons. Among the most helpful portions of the manual are the Selections from the Word of God for daily use for one year. These are taken from the Old and New Testament, and by their consecutive use during the entire year they will furnish not only a devotional but an instructive review of the Holy Bible.

Frequently one hears the apology for not praying in public: "I feel unable to lead in prayer." The use of this little volume will be of special help to those men and women who are conscious of the need of guidance in their approach to the throne of grace. It will also be a fountain of wisdom in the hands of those who are given to the use of vain repetitions and irreverent ejaculations in their efforts to pray in public. We are glad to see a number of pages devoted directly to prayers for the Sunday School, Missionary Society and Young People's Meeting. The use of them will not only encourage young Christians to pray in public, but to pray in such a manner as will edify those present.

"Lord, teach us to pray," should ever be the burden of every heart. To make use of prayers written by godly men of all ages will in no wise hinder the flow of the soul in its fellowship with our Father in Heaven. Indeed it may give a certain freedom to the soul that it cannot have when the mind is kept busy in framing suitable words. St. Paul tells the Christians at Corinth: "I will pray with the spirit, and I will pray with the understanding also."

Beautiful, indeed, is the form of dedication of this book: "TO THE MEMORY OF KATHARINE McCauley MILLER, A LIFE LIVED FOR OTHERS."

We understand "Daily Devotions" is sold at 60 cents for a single copy, and at a reduced price in quantities. Order from The Heidelberg Press, Fifteenth and Race Streets, Philadelphia, Pa.

A. R. B.

## America's Interest in the Open Door in China—A Cause for Armament or Voluntary Agreement?

By ARTHUR BULLARD

*(This article was written prior to the Washington Conference.)*

WHEN John Hay wrote his first notes about the open-door policy in the Far East, he did not claim that this matter was for us at that time a "vital interest," but he believed that inevitably it would become one. Every year's statistics bring new evidence of the growing importance of Oriental trade. The present Administration is insistent in protecting our commercial opportunities in all the former enemy territories now held under mandate. It has made the security of American investments the basis of its discussions with Mexico. It has protested to the Netherlands against discrimination in regard to oil in the Dutch East Indies. It is not likely to weaken in regard to the open door in China.

John Hay had other values in mind besides the trade balance. He saw that the only hope for China was to stop the scramble for spheres of influence and concessions which was tearing the Celestial Empire to pieces. The gains from this scramble were loot, rather than profits. They went not to the most industrious, but to the least scrupulous. They were secured by bribes and bullying, not by service. Looting brings high dividends while it lasts, but it is only another name for killing the goose that lays the golden eggs. What was going on in China was a disgrace to Western civilization. And Hay's attempt to establish the principle of the open door was inspired by the hope of stopping a crime, not by a desire to share in the spoils.

Besides our interest in foreign trade, there is great sympathy for China in this country, a strong desire to protect her from spoliation, so there is little doubt that this Administration would be supported by a united public opinion in insisting that the maintenance of the open door is one of our vital interests. It is striking that many of those leaders of opinion—public speakers and newspaper editors—who have been most vociferous

in warning us against any transatlantic commitments, think it quite natural that we should take "a strong stand" in protecting China and the open door in the Far East. The further west you go beyond the Mississippi, the more often you encounter people opposed to our taking any risks on behalf of peace in Europe, who are quite ready to rush—quixotically—to arms on behalf of China—and trade opportunities.

It certainly would be fine if we could secure China against further encroachments and persuade everybody to live up to the pledges they have given about preserving equality of trade opportunities. But the hard thing is to do it.

Some wise man has said that the difference between an expert and a layman is that the expert understands the difficulties. Almost everybody in New York City has wished for a bridge across the Hudson. But the experts talked about the difficulties, cost, &c. Now we are told that at last the bridge is to be built. The experts have overcome the difficulties—the most important of which we, laymen, never realized.

So it is with these thorny problems across the Pacific. Those of us who have spent a few weeks in the Orient as tourists have seen one of the difficulties—the terrifying pressure of the birthrate on the food supply. The more one studies the problem, the more difficulties are discovered.

Like the Anglo-Irish situation, like our own troubled relations with Mexico, like so discouragingly many international problems, it is easier to assess past blame than to find a present solution. We have to begin work in the middle of a mess. Any lad can keep a new stable decent, but it took Hercules to clean up those of Augeas.

The experts have not yet found a way to overcome the difficulties in the Far East. That will be the principal task of the conference at Washington.

The most delicate task before the American delegation will be the defining



of what are our "vital interests" in the Far East. Even if it is not written down and given out to the newspapers, the definition will have to be thought out. Certainly we would like to see all the foreign powers give up their oppressive and disruptive claims to "spheres of influence" in China. Is it a vital interest for the defense of which we must arm? Are we prepared to be just as insistent in talking to Great Britain and France as to Japan? Certainly we would like to see the open door a reality. Are we ready to apply the principle to our own dependencies, or is it a rule which we like when it favors us and which we refuse to discuss when it works against us?

Necessarily the refrain of all these chapters is that the conference on the limitation of armaments will get us nowhere unless it results in voluntary agreements. It is not enough to formulate a policy of the open door in China, which seems just to us. We are not law-givers to the world. Japan cannot be expected to agree whole-heartedly to our proposals unless she is convinced that they protect her vital interests quite as much as ours.

Our controversy with Britain over the freedom of the seas seems much more easy of settlement than the reconciling of the interests of Japan and the United States in the Far East. In spite of Messrs. Hearst and Bottomley, almost everybody in England and America wants a settlement. There have been more heated and more voluminous efforts to make trouble on both sides of the Pacific.

But those who talk glibly of inevitable conflict, who quote Mr. Kipling about the East being East and the West, West, should read the verse from which they quote clear through. The East and the West are going to meet at Washington. And all those from all the ends of the earth who pray for peace will pray that they meet as brave men should, fearlessly, earnestly and with clear speech.

We will not help along the cause of peace if we fall into the sins of vain-glory and self-righteousness. Japan will not help along if she comes in with some cunning insincerity—however well precedent—to confuse the issues. But if

both nations are brave enough to be frank, confident enough to be conciliatory—not afraid of seeming weak—there is room to hope that the Pacific Ocean may continue to deserve its attractive name.

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### Mere Talkers

Speaking to the Pennsylvania Congress of Mothers at Altoona, Mrs. Alice Carmalt, of the Pittsburgh Board of Education, said that the best type of woman in public life is one who does not talk too much and does not leap to conclusions.

Mere speech without sober reflection is at a discount nowadays. An audience demands not merely that an orator shall be audible, but that he shall have something to say.

Colonel Carty, of the American Telephone Company, describes the new amplifier as an invention which will help "the man with gray matter, possessing a low-speaking voice, to get his thoughts into the minds of as many auditors as he may want to reach."

As soon as such a man is placed on an acoustical parity with the one whose utterance is merely a sonorous reverberation, the speaker, who is not a thinker, too, will find it harder to capture and command an audience. "Heretofore," Colonel Carty somewhat cynically observes, "orators have been chosen largely for their loud voices." They will have to bring more than voices to the rostrum in days to come.

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### Will Serve as League of Nations Commissioner at Constantinople

Dr. William Wheelock Peet, who since 1881 has been one of the chief representatives of American missionary interests in Turkey, has been appointed League of Nations Commissioner at Constantinople.

His principal work will be the reclamation of deported Christian women and children at Constantinople and Asia Minor. In this capacity he will act as president of a mixed committee composed of the high commissioners of Great Britain, France and Italy at Constantinople, as well as, from time to time, of representatives of other interested nations. Dr. Peet also will be in charge

of the "Neutral House," established at Constantinople under the auspices of the League, for the care of reclaimed Christian orphans.

The vastness and difficulty of the task confronting Dr. Peet may be judged from some figures contained in a report submitted by Dr. W. A. Kennedy, chairman of the Commission of Inquiry, which shows that almost 100,000 Armenian orphans have been reclaimed so far, while conservative estimates put the number of those still remaining unreclaimed at almost 75,000.

Additional light on the work is thrown by a letter from Miss Emma D. Cushman, the American member of the Commission

of Inquiry, to the Secretary General of the League of Nations, in which she says:

"While the number claimed (of children still remaining in the hands of the Turks) is very high, yet I am inclined to think that it is true. I do this partly because of the unique and very clever manner in which the Turks connive to conceal the identity of these children. They try to bring about not so much a change of name and locality, but rather a complete change of mind in the child. These children, for a period of time extending from one week to three months, will deny strenuously that they are Christians. Some, indeed, will go so far as to revile the Christians as infidels."

## WILL PROPAGANDA SUCCEED?

### How an Editor Saw it Before the Disarmament Conference

FROM east and west, north and south, comes the word "War," with forebodings and predictions of a struggle between Japan and the United States. The Californian papers reek with the subject. The Parliament of Australia discusses it. The British press are hinting more or less openly at its possibility. Manila and Honolulu are growing hysterical.

And over what, in the name of commonsense, should either Japan or America desire to bring about this supreme catastrophe? There is nothing whatever at stake between the two Governments or between the two peoples to justify the firing of a single gun or the sacrifice of one life.

There is nothing which thinking Americans desire that is not in their opinion fair, square and just, and which cannot be discussed in an open, reasonable way, providing no *causus belli*.

There is nothing which the vast majority of Japanese desire internationally that is not, in Japanese opinion, reasonable and fair, and the Japanese are ready at all times to argue their point sensibly and calmly.

All the war talk is based on the misrepresentation of the American position to the Japanese, and a misrepresentation of the Japanese position before the Ameri-

cans, and the issues upon which all such misrepresentations hinge are artificial, created by sensation loving fools or by devilishly cunning propagandist for dissemination among the credulous.

In this war-fostering campaign, in our opinion, the leadership is being taken by a few Americans, but there are those in Japan who have assisted. The recent series of idiotic "American spy" reports, which were spread broadcast in this country by a section of the Japanese press helped to lay the foundation with the Japanese public of a suspicion of the United States, while all the various articles that have appeared of late in opposition to the idea of a naval holiday or of partial disarmament through international agreement have helped deceive the American people regarding the plans of Japan.

As a rule, however, the Japanese Government and the Japanese people have gone far to prove their sincere desire to retain and augment the traditionally friendly relations between this country and America. This has been done in a thousand ways. No legislation of a retaliatory nature has ever been proposed seriously against the United States; on the other hand, whatever moves have been made are along the line of liberalizing Japanese law in favor of alien resi-



Rev. T. Tan, formerly pastor at Yamagata, Japan, sends the above picture and supplies this good news: "The home of Mr. Otake, who is a faithful member of the Yamagata Church. He lives about twenty miles away from the city, and I went there once a month to preach for three years. So many times we had religious meetings in his house. He is a rich man and an earnest Christian, giving a good influence to all of the village. Mr. Cook, Mr. Kriete and Mr. Guinther visited this house oftentimes."

dents. Complaints that have been voiced concerning alleged discrimination against American shipping at Kobe and other ports have been painstakingly investigated and explanations given, with remedial measures where such have been found necessary. American residents and American visitors have been treated with an even greater courtesy than usual. American press correspondents have been invited to investigate such occurrences as have been wildly exaggerated in the press abroad. American diplomatic criticism has been met with grave consideration, and not with the *two quoque* argument that might easily have risen spontaneously to the tip of the Japanese pen. We are inclined to believe that the American way of response, through the press at least, to any suggestion from Japan that the occupation of Saghalien differs in no essential way from the occupation of Vera Cruz or that the "eventful restoration" of Shantung finds parallels for proper delays in the promised liberation of the Philippines, would have differed essentially to Japan's replies to the Saghalien

note or the Shantung comments in Congress. There would be prompt resentment of any criticism from here of the Monroe Doctrine as opposed to the Open Door in Central and South America, such as has been coming constantly from America regarding Japan's claim to special interests in the Asian mainland.

Upon what, then, is all this talk of war based? It is based almost solely on the idea that Japan will resent the purposely nagging policy pursued by those Americans who desire war and who have been going from one extreme to another in their effort so to irritate Japan and so to misinform America that the two nations will fly at each other's throats. It matters nothing to these, apparently, that what they are working for would be the greatest crime in all the history of the world, something that would complete the ruin of mankind. War on the Pacific between the only two nations that have emerged comparatively unscathed from the just-concluded world's conflict would bring untold misery not only to the participants but to almost every other nation

and people on the face of the globe, and for what? For nothing whatever that cannot be settled better by not fighting, for nothing whatever that should bring two civilized Powers into conflict unless one or the other of them has gone stark, raving mad.

A recent address to the Legislature of Hawaii in opposition to a nagging anti-Japanese measure, made by Mr. Lorrin A. Thurston, gives the situation as it exists in a nutshell. Mr. Thurston, than whom no better American breathes, nor a more patriotic man lives, is preventing in Hawaii any extension from California of its senseless, anti-Japanese campaign. He said:

"We can't afford to talk longer about conditions in a diplomatic way. Our relations with Japan are in a critical state. I don't know why. God knows I can't conceive of any earthly reason why it should be, and yet the two countries are rapidly drawing near to a point where anybody with half an eye can see that they may soon be at war.

"And if war comes, it is Hawaii that will get scorched first and badly scorched. A Japanese warship that could get within range of Honolulu would be justified in shelling this city. That is war.

"It would be almost a military necessity to take all the Japanese here and coop them up somewhere, as Weyler did the Cubans in reconcentrado camps. And what would happen to this town then if all the Japanese were cooped up over on Molokai?

"But that's what's coming, what may come, if we put so much as one matchstick more on this pile of fuel waiting to burst into flame. I believe it is God's word I am speaking."

—*The Japan Times.*

### A Word to Our 2000 New Subscribers Added During 1921

We do want to retain every one of you and will you not please hand your renewal subscription to the Literature Secretary of your congregation or send it direct to the "Outlook of Missions," Fifteenth and Race Streets, Philadelphia, Pa.?

### START AGAIN

Life is a series of chances to begin afresh. We accept or we refuse. Perhaps we are discouraged over a broken resolve. But it does not require a resolution to lay hold on life again. We may renew the struggle even without formulating a determination against the evil whose hold on us is so strong or the discouragement that unnerves. The important thing is never the promise to ourselves that we will do as we should; what matters is the actual performance. And we may proceed to that performance with no binding pledge of any kind.

It is easy to let ourselves drift into a state so spirited that we do not care what becomes of us. At such a moment a word from another or a thought toward another may make all the difference. We must be faithful, because someone else, though elsewhere, expects it. We must rise to the level of that trust in us. It would not mean so much to disappoint ourselves; but we cannot ask a friend to take less than the best we have to give. We cannot always be in the sight of those that we would satisfy. Yet the duty, present or absent, is the same. And the duty is, never to give up; never, after we were flung, to remain prostrate in the mire.

It is not the low whisper of an impersonal ideal for which we are likeliest to rise and go on. The first and the surest incentive is the wish of one person that we shall keep on trying. The only real misfortune in life is to have none who cares what we make of ourselves. The true friend would help us, not with a gift of things, that anybody can give, but with the stimulus of that personal inspiration which none else supplies.

It is easy to say that we have no vote on the question of our own entrance into the world. Here we are, and must remain, and we are bound to make the best of it. We must carry the load, and our consent is unasked; if we drop the burden, human society finds its own way, in its own time, to punish us, no matter what penalty inexorable Nature imposes. Our peril is in the refusal to do our part, to accept responsibility, to stick to the business in hand, however inconvenient and uncomfortable. There is no time to spend, no energy to waste, in grief over failures and demerits; we must stop scolding ourselves or bewailing our faults; though the day is dark or the scene is bleak, we must go on.—*Public Ledger.*

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## Is Your Apportionment Paid?

Now is the time when pastors and Con-sistories must round up the paying of the Apportionment for the current classical year. Most of the Classes meet in May and every congregation should make it a matter of honor to come up to the Classis with the report that the amount of the Apportionment has been fully met. The Boards of the Church are counting on receiving the full Apportionment. The General Synod at its meeting in Reading, 1920, assigned much additional work, especially to the Board of Home Missions, but it did not see fit to make any increase in the amount of the Apportionment. This simply means that those congregations which have not been in the habit of paying the full Apportionment are expected to do so in order that sufficient funds may be at hand to meet the enlarged and increasing demands in the Mission field. The one item of paying the appropriations to the Hungarian ministers who have just come into our fellowship involves an outlay of over \$17,000. This will have to be supplied from the Apportionment. None of the Forward Movement funds go into our General Fund out of which the Missionaries are paid, and the expenses of the Board are provided. The Forward Movement money all goes for Church buildings, payments of debts and the building of parsonages. If the full amount of the Apportionment is paid the Board will have enough money to pay its Missionaries and to be planning for larger things at its annual meeting next July.

## Increase in Negro Population

The census of 1920 places the total Negro population of the United States at 10,463,013, as against 9,827,763 in 1910, and 8,833,990 in 1900; an increase in the one case of 635,250 and in the other 993,773.

## The A. C. Whitmer Memorial Church-building Fund

The Church will be greatly interested to learn the amount that has thus far been received towards the A. C. WHITMER MEMORIAL CHURCH - BUILDING FUND. Thus far about \$13,000 has been secured. This is just about one-half of the amount which will have to be raised for this Fund. Some of the churches and some individuals have responded very generously. Others have done very little and still others have done nothing. It would be a very serious reflection upon the interest which people generally have in a great work if this amount could not be speedily and fully raised. Let those churches that observed Home Mission Day and lifted an offering last November send in their amounts at once, and let others who did not do so make a contribution towards this most worthy and commendable object. The Fund must be complete by the annual meeting of the Board next July.

## Reception of Hungarian Churches

The General Secretary and Dr. D. A. Souders, Superintendent of the Immigrant Department, are making an itinerary among the Hungarian Churches and are holding formal welcome services in their behalf. These meetings are of an intensely interesting and helpful character. Usually the Board representatives, together with the Deans of the Classes, have a preliminary conference with the Consistory in which matters of detail in the usages and customs of the Reformed Church and the requirements of the Missionary in his relation to the Board of Home Missions are gone over very carefully. A public service follows in which the congregation is formally received into the fellowship of the Reformed Church in the United States.

The Reformed Church has much to give to these Hungarian congregations. It

can lead them out into bigger and better things. It can train and educate their young people and qualify them for intelligent membership in the Church and citizenship in the State. But the Hungarians themselves have much to contribute as well. They bring their love and loyalty to the Reformed Church. They are devout and devoted to the principles of a vital religion. They bring an open mind and a willingness to be taught and led in the way of our American Christianity.

The Reformed Church has now 45 Hungarian churches within its fellowship, making 50% of all the Protestant Hungarian Churches in America and this involves large responsibilities and opportunities for service.

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### Largest Givers

I wonder if the members of the Reformed Church know who the largest givers for benevolence are in this country. They are not the Methodists, although they have a reputation for being liberal givers; neither are they the United Presbyterians, who have forged wonderfully ahead within the last year or two; nor are they the Reformed Presbyterians, sometimes called the Covenanters, who have been tithers for years and have laid almost incredible sums on the altar. The largest givers in this country are the Seventh Day Adventists. During the year 1920 their contributions were \$11,854,404. This was a gain of \$3,277,353 over the previous year. Of this amount \$4,658,941 was for Home and Foreign Mission work. Their membership is 185,450, which makes a per capita of \$63.92. The membership of the Reformed Church in the United States, for 1920, was 331,369. The contributions for benevolence and congregational purposes totalled \$5,434,663, which would make a per capita of a little more than \$16.

The Seventh Day Adventists have launched a very aggressive program. They have 4,541 congregations with only 1717 church edifices. They have 2030 Young People's Missionary organizations, 6151 Sabbath Schools, operate 45 publishing houses, 33 sanitariums, which employ 156

physicians, 2250 nurses and last year there were treated in these institutions 27,791 patients.

They likewise believe in the dissemination of literature. The sales of denominational literature last year amounted to \$5,682,972. This literature was issued in 99 languages, and was prepared in the form of 144 periodicals, 685 bound books, 430 pamphlets, 1896 tracts, a total of 3,155 different publications. The Missionaries are proclaiming the nearness of the coming of Christ in 108 countries in which live more than three-fourths of the population of the world.

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### Small Overhead

Some people find an excuse for giving to Missions because they are of the opinion that a great deal of the money which they contribute never reaches its proper destination, that so much is required for overhead expenses. A little inquiry into the facts would surely clear up a lot of misunderstanding and misrepresentation. The executive and office expenses of the Board of Home Missions for the triennium 1917-1920 was 8.6%. This is a trifle in advance of what it was for the triennium 1911-1914, when it was 7.7%. I attended a meeting of the Retail Lumberman's Association recently when they rejoiced in the statement which was written in large letters on the blackboard, that 52 lumber yards report an overhead expense of 22% for last year. The administration of the Lord's work is still conducted on as economical a basis as anything in the world and people need not hesitate to contribute to this cause because of extravagant expenditures in the conduct of the business thereof.

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### OUR HONOR ROLL

Each of the following named persons sent ten or more *New Subscribers* to THE OUTLOOK OF MISSIONS during the past month:

MRS. S. O. REITER, Butler, Pa.

MRS. M. E. SHELTON, Tiffin, O.

MRS. F. T. SPORCK, Yukon, Pa.

## HUNGARIAN CONGREGATIONS COME INTO THE REFORMED CHURCH

A FINE piece of Church Union was accomplished on January 24th, 1922, when twenty-six congregations comprising 19 pastoral charges of the Hungarian Reformed Church in America entered into organic relation with the Reformed Church in the United States. They are constituted into two Classes, known as the Eastern and Western, and the congregations are as follows:

### EASTERN CLASSIS:

Bethlehem, Pa.  
New York City, N. Y.  
Wallingford, Conn.  
Passaic, N. J.  
Woodbridge, N. J.  
Pocohontas, W. Va.

### WESTERN CLASSIS:

Buffalo—Tonawanda, N. Y.  
Fairport, Conneaut, Ashtabula, Erie  
Cleveland, O.—East  
Cleveland, O.—West  
Drakes—Congo  
Detroit, Mich.  
Elyria, O.  
Flint, Kalamazoo, Grand Rapids, Mich.  
Kearsage, Mich.  
McKeesport, Pa.  
Pittsburgh, Pa.  
Springdale, Pa.  
Windber, Pa.

The Eastern Classis becomes a part of the Eastern Synod and the Western Classis a part of the Pittsburgh Synod.

There are approximately five hundred thousand Hungarians in the United States, which are organized into ninety-two Protestant congregations. The Reformed Church in the United States now has forty-five of these churches under its jurisdiction. It started work among these people in 1890, for Hungarian immigration did not become a pronounced factor in this country until about 1886. The first Protestant Hungarian Church in America was organized by the Reformed Church in Cleveland, Ohio, in 1890; the second in Pittsburgh, Pa. In 1907 Count Degenfelt, representing the Conventus of the Reformed Church of Hungary, visited America and organized the Reformed

Hungarian Church of America. He induced nine of the congregations belonging to the Reformed Church in the United States, a number belonging to the Presbyterian Church to affiliate themselves with the new organization. They were constituted into two Classes, known as the Eastern and the Western. These bodies, now, with the exception of a few of their congregations come into organic connection with the Reformed Church. Negotiations for their reception had been in process for more than two years.

The Eastern and the Pittsburgh Synods of the Reformed Church, which two bodies are most vitally and directly interested in this movement, appointed special Committees to confer with the Board of Home Missions in formulating proper terms of Agreement and in taking legal steps for the official transfer of properties. Several propositions were offered by the Conventus of Hungary. These were in turn modified by the Committees of the two Synods and the Board of Home Missions until finally, in Tiffin, Ohio, in October, 1921, in the presence of personal representatives of the Conventus, a mutually satisfactory Agreement was adopted and subsequent steps were taken for the transfer of properties and relationships.

In the terms of the Agreement the Board of Home Missions obligates itself to give annual support to the congregations to the amount of \$17,050. And also to pay the back salaries due from the Conventus to the ministers in this country for the years 1919, 1920 and 1921, to the amount of \$36,537.10. The terms of the Agreement also state that students for the ministry from Hungary and Transylvania will be welcome to complete their theological studies in a Theological Seminary of the Reformed Church in the United States, and also that ministers coming to the Reformed Church from the Hungarian Church will share in the benefits of the Board of Ministerial Relief of the General Synod on precisely the same basis as American ministers do.

The reception of these two Classes and their congregations entails added responsibilities upon the Board of Home Missions. It not only means the outlaying of a considerable sum in the form of appropriations to the Missionaries, but also the training and developing of these congregations in their church life and religious activities. It involves a greatly enlarged program in our Immigrant Department. This is, however, a great opportunity and presents a field of real Missionary work. Our pastors and people should appreciate the fact that a greatly enlarged budget is needed to finance this additional work.

We welcome these Hungarian pastors and people into our fellowship and we trust that together we may help in ministering to the spiritual life and development of a people who have cast their lot in this new land and thus serve to bring the Kingdom of God into America.

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### NOTES

Rev. John K. Wetzal, pastor of St. Paul's Mission, Juniata, Pa., reports: "We tried to make a good beginning of the New Year by having 'The Challenge of a Good Beginning,' on the evening of New Year's Day, and it was very well received by the large congregation. From the 8th to the 22nd we had special services of an evangelistic nature. I did the preaching—a series on the outstanding events and experiences of the life of Christ. February will include Foreign Mission Day and a School of Missions of three classes, meeting each Sunday evening at 6.30 prior to the evening service. The School will continue for six successive Sunday evenings. March will include a week with the stereopticon on the Life of Christ, with the following topics: Christ the Teacher; Helper; Friend; Saviour and the Lord."

\* \* \*

Rev. Maurice Samson, pastor of Olivet Mission, Philadelphia, reports that in addition to his regular pastoral work he has been conducting noon-day shop meetings almost every day with splendid results. The following clipping from the *Messenger* is of interest:—

"The liveliest party Logan ever saw," according to *The Public Ledger* of Feb. 3, was that fathered by the Prison Welfare Association, and mothered by the congregation of Olivet Reformed Church, Rev. Maurice Samson, pastor, where the party took place. Daughters of criminals, sons of tubercular invalids, destitute children to whom "home" is a word without meaning—these were the little ones gathered up on the evening of February 2 in luxurious automobiles and whisked to the greatest party that ever made a bright spot in their drab lives. The dinner served to the 300 "official" guests, ranging in age from 4 to 14, was pronounced "fit for the gods," and happy speeches were made by Judge John M. Patterson, Rev. Maurice Samson and Dr. S. S. E. Ross, President of the Prison Welfare Association. A program of great interest followed the speeches, and each child was given a box of candy. Such affairs are truly rich with blessing.

\* \* \*

A great many of the Missions report having recently held Evangelistic Services. Among these are all the Missions in Philadelphia Classis, as that Classis put on a special campaign; Ohmer Park, Dayton, O.; Homestead, Pa.; Winston-Salem, N. C.; Derry, Pa.; Cedar Rapids, Iowa; Emanuel, York, Pa.

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A Junior Congregation has been organized in Trinity Mission, Detroit, Michigan, with an attendance of over 40. This Mission is also meeting the needs of the community under the leadership of the pastor, Rev. F. W. Bald, and the Social Worker, Miss Alvena C. Hannig.

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Grace Mission, Detroit, Michigan, of which Rev. C. A. Albright is the pastor, is meeting the need of the Community in many ways. Every Friday night they have what is called "Community Night," at which they have Community Singing, led by the Social Worker, Miss Martha E. Zierdt, and motion pictures. The Dorcas Society cooks and serves monthly luncheons to the men employed in nearby factories. By giving their time and service



they can make some money by this plan. This Mission is conducting an "Every Member Come-to-Church Campaign" which is meeting with results.

\* \* \*

The dedication of St. Mark's Church, Ridgewood, Brooklyn, N. Y., of which Rev. Max Walenta is pastor, took place on Sunday, February 12th. Services were conducted on Monday, Tuesday and Wednesday evenings following. This congregation was for a number of years on the Roll of Missions and went to self-support last July. Its building was enlarged by the addition of a Sunday School room which can also be thrown into the main auditorium. The congregation is well located and has bright prospects of developing into a strong force in the community.

\* \* \*

The General Secretary visited Calvary Mission, Lima, Ohio, on February 5th. This Mission is at present at its third location. It has had a struggling career until within recent years when it took on a new lease of life. It has now outgrown its present building and has secured a very desirable lot in the northwestern section of the city and contemplates the erection of a suitable church edifice in the near future. This is a step in the right direction, for the First Reformed Church, which is a strong, well established German-English congregation, is able to care for the down-town section of the city and it is a very gracious thing for Calvary to yield this field to the First Church and go into a territory in which there is no church of any kind. A union service of the two Reformed Churches was largely attended on the evening of February 5th, and the most cordial and fraternal spirit between them prevailed.

\* \* \*

The following Mission Churches are maturing their church plans and are contemplating to build during the coming Summer:— Olivet, Philadelphia, Pa.; Youngstown, Ohio; Heidelberg, Dayton, O.; Lowell and Grace, Canton, O.; Homestead, Pa.; Calvary, Lima, O.; Calvary, Bethlehem, Pa.; Bethany German, Phila-

delphia, Pa.; Wyomissing, Pa.; Third, Greensburg, Pa.; Emanuel, York, Pa. All of these are greatly in need of new buildings and it is hoped that the Forward Movement moneys will supply the amounts which the Board is expected to put into these projects.

\* \* \*

The policy of the Board of Home Missions with reference to the Forward Movement funds requires a word of explanation. The original purpose was to provide with these funds a suitable equipment for our mission churches without encumbering the same with too heavy a debt. In some instances where the building has already been erected and where a heavy debt is resting upon the same, the Board intends to help to relieve part of this debt. It also assists in providing parsonages where these are greatly needed and desired. The plan implies that Missions thus receiving Forward Movement help should go to self-support within the five year period if possible, and thus enable the Board to turn its efforts and help along the lines of new work. Furthermore, the application of the Forward Movement funds will release large sums of Church-building Fund money which has been invested for many years with these Missions. This release will enable the Board to apply these funds elsewhere in new work. The Forward Movement fund will eventually come to the Missions as a gift, but for the time being most of these funds are loaned to the Missions until the full amount of the Forward Movement has been raised and the Board knows definitely what amount it may have for distribution. When the distribution time arrives, credit for Forward Movement sums will then be duly made on the loans granted to the Missions. By this policy the Missions can go forward with their building operations and none be crowded out of receiving their just share of the Forward Movement allotment.

## VITAL STATISTICS

EVERY day during the last five years an average of 2,173 persons joined the various churches of America. During the same time an average of three congregations have been organized daily and the average number joining the ministry has been four and a half persons per day.

These facts are brought to light by religious statistics for the United States compiled by Dr. E. O. Watson, Washington, secretary of the Federal Council of the Churches of Christ in America. The figures show that the churches are steadily overcoming their war losses. The total church membership of the country, according to the latest available figures, is 45,997,199. This is an increase of 4,070,345 over the 1916 census figures and indicates a gain of more than 1,000,000 members for the preceding 12 months.

The various religious bodies report 233,104 congregations, headed by 200,000 ministers. This is a gain of 5,617 congregations and 8,294 clergymen over the government figures for 1916. While there has been much talk of a shortage of ministers, the increase in clergymen has been approximately 50 per cent. more than the increase in the congregations. The 33,114 difference between ministers and congregations does not indicate a corresponding shortage of pastors, as many ministers, especially in the rural districts, have charge of two or more churches.

Of the 45,997,199 persons listed officially, as church members, the Roman Catholics have 17,885,646. Roman Catholic figures represent estimated population including all baptized persons. Protestant bodies count only communicants.

The 30 bodies related to the Federal Council of Churches have 19,933,115 members. They have a total of 142,472 congregations manned by 113,761 clergymen. Their gain in membership over the preceding five years is 1,245,935. Their

total constituency is 55,812,722, a gain of 3,448,618 over the 1916 census figures.

The total religious constituency of the country is placed at 95,858,096 persons. On this comparable basis the constituency of the various great bodies is as follows:

Protestants 74,795,226; Roman Catholics 17,885,646; Jews 1,120,000; eastern Orthodox (Greek and Russian) 411,054; Latter Day Saints (Mormons), 1,646,170.

Of the Jewish figures, 400,000 are estimated. Vol. 22 of the American Jewish Year Book estimates the Jewish population of the United States at 3,300,000.

It is practically impossible to tell in what part of the country the great gains have been made. Indications are that the advance is all along the line. A specially significant growth has been reported by the Southern Baptists and Southern Methodists.

For the first time the Baptists have passed the Methodists in total membership, now having 7,835,250 members, against a Methodist membership of 7,797,991. The Lutheran bodies stand third with a membership of 2,466,645 persons and the Presbyterians are fourth with 2,384,683 members.

Practically all of the major religious faiths have made a gain except the Unitarians, who show a loss of 30,880 members, as compared with 1916, their total membership of last year being 51,635, and the Methodist Protestant Church which shows apparently a loss of 8,625 members for the five-year period. The churches of God in North America, general eldership with a membership of 25,920 also show a decrease of 2,456 members. The Roman Catholics show a membership and adherents gain of 2,163,831 during the last five years. They have 16,580 churches manned by 21,643 priests.

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

IN THE January number of *THE OUTLOOK OF MISSIONS* I asked whether the subscribers to this periodical are also *readers* of it. I invited any readers who are interested in my department, or in the improvement of it, to write in and give me the benefit of their interest. Result: from the 14,000 subscribers I have had a .000,714,285  $5/7$  response. That is to say, there is *one* subscriber who at least is also a *reader* of my department. I wonder whether there are other departments that surpass that of Social Service and Rural Work in this respect!

However, this reply was 100% favorable—a very high rate for critical communications on general church agencies! A brother from Indianapolis, Indiana, has written me a long letter in which he says we are meeting a real need and the service is appreciated by those who know industrial conditions by their own experiences. “Extending the Gospel in industry is a program that is worthy of the Church’s efforts,” thinks our correspondent. He

speaks out of twenty years’ experience in the shops, in the light of which he urges the Church to “function to her utmost” in the present crisis in our industrial life “for she alone has the message of hope.” What industry needs today and the Church has to give, he thinks, is “brotherhood and co-operation so sadly lacking at the present time.” “The only permanent solution is the spirit of love.” He recommends conferences between employers and employees to consider their problems in the light and spirit of the Gospel and counsels patience and perseverance on the part of Christian leaders who are finding difficulties in the way growing out of hardened, selfish habits and methods. The situation he considers to be alarming and that there is no hope except by frankly facing conditions in the Christian spirit.

Thank you, brother! Now will some one else stand up and give testimony—or criticism?

### PUTTING RELIGION IN INDUSTRY

The Lambeth Conference of Bishops of the Anglican Communion in Resolution 74, declares: “An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords.”

The Commission on the Church and Social Service of the Federal Council, moved by like conviction, has been pro-

moting industrial conferences of employers, employees and the public, with the hope of getting the interested parties to work together in a spirit of good-will and fair dealing. Such a conference (Boston) was reported in the February number of *THE OUTLOOK OF MISSIONS* by this department. The first of these was held in Atlanta, May, 21, 1920, under the auspices of the Atlanta Council of Churches. Since that conference eleven others have been held in Cincinnati, Dayton, Chicago, Philadelphia, Wichita, St. Paul, Seattle, Portland, Sacramento, Duluth, Boston and Rochester.

These conferences have been successful but they may be considered as largely experimental. “This problem of the function of the Church in industry is as yet only partially thought through and worked out.

It is fraught with difficulties and embarrassments, but these difficulties are indications of the importance of the field and the vital contribution which the Church has to make. As the art of teaching is learned only by teaching, so the Church can learn how to work skilfully in the industrial field only by going ahead carefully but resolutely, profiting by mistakes as well as by successful efforts."—A statement from officers of the Commission.

The Church must approach the industrial problem according to its own charter instead of prevailing social theories. It has its own contribution to make to the solution of economic problems. It must put the problem of industrial reconstruction in relation to the whole enterprise of the establishment of the Kingdom of God on earth. No better guide probably exists today for a Christian understanding of the problem of the Church in this matter than the book on "The Church and the Industrial Reconstruction," prepared by the Committee on the War and Religious Outlook, and published by the Association Press, New York.

The Federal Council's Commission has also been instrumental in arranging for special meetings in industrial centers, addressed by influential men who have had a part in successful efforts to introduce Christian principles in industry. Mr. Arthur Nash, who is known for the application he is making of the *Golden Rule* in the clothing industry in Cincinnati, of which he is the head, has been a popular speaker at such meetings. Those who have heard him speak say that the narration of his experience is "as thrilling as the stories of the saints." He is quoted as having said: "I do not say merely that the application of the Golden Rule in our factory has solved all the labor troubles. It has done more. It has driven out hatred, strife and selfishness; it has ushered in goodwill, co-operation and happiness. 1919, the initial year of our experiment, was a year of strikes. We had none. 1920 was a year of non-production. The A. Nash Company increased production over 1,000 per cent. From the day we decided on the policy of the Golden Rule, both our production and volume of business began to increase. We made sev-

eral increases of wages during 1919, but when we took inventory at the end of the year we found our profits so large that we had to make another increase and propose a profit-sharing system. Then an unparalleled thing happened. Instead of our proposal that each worker's share be in proportion to his wages, the higher paid workers drew up a petition urging that the lower paid workers receive the same surplus as they, on the ground, they said, that this would be in better accord with the Golden Rule policy of the Company."

Mr. Nash contends that the Church, more than any other institution, has the power to solve our industrial troubles. For, what industry today most needs it is the business of the Church to supply, namely, the spirit and principles of brotherhood. He urges the churches, therefore, not to be deterred by the familiar criticism that industrial questions are not the business of the Church, and to be persuaded that unless they do their part, we shall not have real prosperity or peace in industry.

### Summer Schools for Rural Pastors

The Commission on Social Service and Rural Work will again co-operate this year with the agencies conducting Summer Schools for Rural Pastors. So far as we are at present informed there will be co-operative schools conducted at Pennsylvania State College (date not yet announced), Ohio State University at Columbus, July 10th-21st, and the University of Wisconsin at Madison during the regular session of the Summer School. Information can be obtained by addressing these institutions directly, or through our office, as soon as printed announcements are available.

It seems that there is little, if any, difference of opinion among rural sociologists that the Church is an important agency for the necessary re-construction of country life. The most important single factor necessary to successful Church functioning is leadership on the part of the country preacher. On the other hand, however, investigators of rural conditions claim that there is a

deplorable lack of adequacy in leadership among rural pastors. Mr. and Mrs. Bruere in *THE OUTLOOK* (New York), November 16, 1921, declare "the culture of the pew has risen out of all proportion to the training of the pulpit." Say these investigators: "Everywhere we found that unquestioned, intellectual authority of the pulpit has vanished, not always because the ministers are less intelligent or good or able than their predecessors of fifty or a hundred years ago, but because the congregations are relatively so much richer, more moral, and better educated than they used to be." The conclusion of these investigators is that the pulpit, through a high type of service that the pew cannot refuse, must train itself for leadership that is so much needed, or the alternative will follow that the Church will be transformed into a democratically ruled club with a president instead of a pastor.

## CHURCH-BUILDING FUNDS

J. S. WISE, SUPERINTENDENT

During the summer months very few Church-building Funds were received—two in July, one in August and one in September. Since then, however, there has been more activity and I am, therefore, pleased to publish the following that have been received since July 5th, 1921.

We are gradually but surely approaching the goal of 1000 Funds. The 1000th Fund is preempted as "The A. C. Whitmer Memorial Church-building Fund" and it is the desire of the Board to have all of the numbers taken up by the time we receive the full \$25,000, named for its amount. The Home Mission Day Offerings are slowly finding their way into the treasury. We are pleased to report that the total amount received to date (February 7th) is \$11,843.04. Quite a number of personal gifts have been received and it is evident that many more of Dr. Whitmer's friends and admirers should make personal contributions if the goal is to be reached. A letter received today, from which we quote, indicates that there has been considerable indifference on the part of many congregations regarding this Fund.

"I am sending you a check for \$5.00 for the A. C. Whitmer Memorial Fund. We did not have a Home Mission Service this year. . . . I am sending this to you as my gift to this Memorial. I think the Church-building Funds are one of the most important features of our Church. . . My sister has added her check also, as we had no Mission Service."

Quite a few of such letters have been received. Why is Home Mission Day not universally observed?

No. 818. "The Catechumen Church-building Fund No. 4 of \$500." Contributed by various Catechetical Classes since 1910. Invested in St. Luke's Reformed Church, Baltimore, Md.

No. 819. "The Rev. Willoughby Donat Church-building Fund of \$500." Contributed by good will of his brothers and sisters. Invested in St. Mark's German Evangelical Reformed Church, Brooklyn, N. Y.

No. 820. "The Jacob and Anna Waggoner Church-building Fund of \$500." Bequest of Anna E. Waggoner, Carlisle, Pa., in memory of her parents. Invested in St. Luke's Reformed Church, Baltimore, Md.

No. 821. "The Gertrude Miller Block Memorial Church-building Fund of \$500." Contributed by William D. Block, Harrisburg, Pa. Invested in Trinity Reformed Church, Buffalo, N. Y.

No. 822. "The William and Susan Harbaugh Johnson Church-building Fund of \$2,000." Bequest of Mrs. Sarah Johnston Kline, in memory of her parents. Invested in St. Luke's Reformed Church, Baltimore, Md.

No. 823. "The J. Adam and Rosa Waldner Memorial Church-building Fund of \$1,000." Contributed by J. Adam Waldner, Ashland, Pa. Invested in St. Mark's German Evangelical Reformed Church, Brooklyn, N. Y.

No. 824. "The Rev. U. C. Gutelius Church-building Fund of \$500." Contributed by the Junior Department of Grace Reformed Sunday School, Philadelphia, Pa. Invested in Tabor Reformed Church, Philadelphia, Pa.

No. 825. "The St. John's Reformed Church of Johnstown, Pa., Gift Church-building Fund No. 2 of \$500." Contributed by them for the use of the Progressive Project of the Synod of the Interior.

No. 826. "The F. William Gartman Church-building Fund of \$500." Contributed by Mrs. Maude Wiest Gartman, York, Pa., in loving memory of her husband. Invested in Trinity Reformed Church, Buffalo, N. Y.

No. 827. "The Rev. A. C. Whitmer, D.D., Memorial Church-building Fund No. 2 of \$500." Contributed by a Member of First Reformed Church of Lancaster, Pa. Invested in Tabor Reformed Church, Philadelphia, Pa.

No. 828. "The Woman's Missionary Society of General Synod Church-building Fund No. 84 of \$500." Contributed by the Woman's Missionary Society of General Synod. Invested in Jewish Mission Parsonage, Brooklyn, N. Y.

No. 829. "The Juniata Classical Missionary Society Church-building Fund No. 4 of \$500." Contributed by the Missionary Society of Juniata Classis for Hungarian Work. Invested in Hungarian Reformed Church, Gary, Ind.

No. 830. "The William D. Walthour Church-building Fund of \$500." Contributed by his wife, Mrs. B. Walthour, through the Second Reformed Church of Greensburg, Pa. Invested in Tabor Reformed Church, Philadelphia, Pa.

No. 831. "The Rev. Edwin T. Rhodes Gift Church-building Fund of \$500." Contributed by H. W. Lanes, York, Pa., in honor of the Pastor of St. Stephen's Reformed Church. Given to St. Stephen's Reformed Church, York, Pa.

No. 832. "The Earl M. and Barbara M. Godshalk Church-building Fund of \$500." Contributed by them through the Willow Street Reformed Church, Willow Street, Pa. Invested in St. Mark's German Evangelical Reformed Church, Brooklyn, N. Y.

No. 833. "The Daniel and Polly Frantz Gift Church-building Fund of \$500." Contributed by Mr. and Mrs. Adam N. Frantz, Dakota, Ill., in memory

of their deceased parents. Given to Progressive Project of Interior Synod.

No. 834. "The Elizabeth Moyer Church-building Fund of \$500." Contributed by her son, George E. Moyer, Womelsdorf, Pa. Invested in St. Mark's German Evangelical Reformed Church, Brooklyn, N. Y.

No. 835. "The John and Catharine Dittmar Church-building Fund of \$500." Contributed by their children (per Rev. D. N. Dittmar, Mann's Choice, Pa.), in their memory in support of the great cause of Christian Missions always so near to their hearts. Invested in St. Luke's Reformed Church, Baltimore, Md.

No. 836. "The Rev. John J. Leberman D.D., Church-building Fund of \$500." Bequest of Rev. John J. Leberman D.D., Sugar Grove, Ohio. Invested in St. Mark's German Evangelical Reformed Church, Brooklyn, N. Y.

No. 837. "The Grater Church-building Fund of \$500." Bequest of Abraham G. Grater, Norristown, Pa. Invested in Tabor Reformed Church, Philadelphia, Pa.

## Observations of the Treasurer

J. S. WISE

THE Church-doings, as even a cursory reading of the church papers will reveal, are most interesting at this time. Somehow one feels that great changes have taken place. Words that were once taboo are now in common use. "Revival" and "Evangelism" are much more familiar to us of the Reformed Church than formerly. There was a time when most of us shrank from the term "revival"; neither could we persuade ourselves that "evangelism", "catechization" and "preaching the gospel" were synonymous terms. Revivalism and Evangelism had been so intimately associated with the old-time "protracted meeting" in which the indulgence of ecstatic excesses were too often encouraged, that the very words grated harshly on our sensitive nerves. Our reverence for religion rebelled at these excesses and as a very natural consequence we went to the opposite extreme

and became more or less cold and formal in our ideas of true worship. There is a change, however, and we are now renewing our acquaintance with these words.

When General Synod recommended, or rather directed, the Board of Home Missions to promote Evangelism in the Reformed Church, I have no doubt that very many of our good people became unduly alarmed. They feared that it might lead to undesired and extravagant emotionalism. Such fears were, of course, unwarranted and it is becoming more and more apparent that our present and traditional machinery is well-fitted to meet the present day needs. The machinery must be worked, however, or it will be useless. Religious Education (Educational Religion) and Evangelism are dove-tailing each other. Formerly they were considered far apart, but now they are intimately associated—so intimate is the association that quite a number of well-known denominations which emphasized uncontrolled emotion in religion are now adopting our system of catechization, (religious instruction) which always will and, I trust, always did stand for controlled emotion. There is a vast difference between controlled and uncontrolled emotions. Intelligence, however, will take care of that; for self-control is a natural product of education and culture.

In view of all this, I rejoice in the progress we are making. Our Synodical Evangelist (Eastern Synod) is receiving encouragement and support from our most conservative congregations. The church is being revived. The revival is not merely emotional, but the renewed life finds expression in most practical ways. Systematic personal work is being done. Nominal members are becoming active members. Stingy ones are becoming generous ones. Cold formalism is thawing and live coals are being placed on our altars. Men are being "born again" and are beginning to take a real and practical interest in the growth of the Kingdom. The Forward Movement is not merely a movement for money, but it is also a movement in spiritual realities. These realities are becoming more noticeable every day and everywhere. Good news

comes to us from all sections of the Church. The Easter ingatherings will be great!

Programs and campaigns are on everywhere. I recently received a very comprehensive program from St. Luke's Reformed Church, Wilkes-Barre, Pa. It challenges an advance in every activity of its work for 1922. Many congregations are setting up definite programs in like manner. Messiah Church, Philadelphia, aims for 1000 members by Easter. It has undertaken a *big* job and expects to win. It is needless to say that this congregation availed itself in every way of the stimulating power promoted by the recent and simultaneously conducted campaigns of evangelism in practically every Reformed Church in Philadelphia Classis.

Missionary E. J. Snyder reports one hundred members added to the membership of Tabor Reformed Church, Philadelphia during the first year of his pastorate. Many more will be added at Easter time. The daily papers of Reading, Pa., report large Catechetical Classes in every Reformed Church in that city. I have no doubt that the same can be said of Allentown. These cities are the strongholds of our Church. The same news comes to us from the South. In North Carolina Classis evangelism is being stressed and many will be added to its membership. The Reformed Church *Herald* of February 1st, the official organ of the Classes of the former Interior Synod, breathes the same spirit. From that one issue, I glean the following:—

"Fairview, Kansas. The Men's Class is gaining in members and interest. . . . The men organized a chorus for our Union Services and so have the women."

"St. Joseph, Mo. This was the occasion of our 30th anniversary and reconsecrating of our Church. . . . Among items of interest was the fact that only 21 members out of the first 100 members on the church roll are now members of the Church." In view of the constant moving from place to place in the Middle West, I would call that a very good showing.

"Denver, Colo. The Progressive Party was a fine affair with fifty present, most of whom were new to our social life. From this gathering we are picturing an organization of 'Jolly Neighbors.' The Sunday School campaign is under way. We easily vision an attendance of 125 by Palm Sunday." Two years ago, when I visited this Sunday School.

I found only a few discouraged persons in attendance. Since then a real program has been undertaken and it would appear that tangible results are in sight.

"Kansas City, Mo. A short time ago, one of the Boulevard Churches made the announcement that it ministered to 4000 people per week. . . . Did you know that your Church (Reformed) ministered to an average of 532 per week for the month of December—that is 334% of the membership? . . . In order to do as well as your Church, the Boulevard Church would have had to minister to 7682 per week. . . . You should know that your Church is a very successful, religious enterprise in Kansas City."

And so it goes. Good news comes from Wichita, Kansas, in spite of the fact that this congregation has been without a regular pastor for over a year. Sioux City, Iowa; Lincoln, Nebraska and Omaha have made extensive repairs to their buildings. Lincoln reports "We are receiving a number of new members today." Gary, Indiana, reports a recent acquisition to its membership who has decided "to take up the ministry of our Lord. . . . He is a University graduate and has also had post-graduate work in Yale." Freeport, Ill., joined with the other churches in Union Services and is "looking forward to a banner year in the history of the Sunday School."

This sort of news is heartening. The

type of evangelism advocated by the Reformed Church—sane and sensible—is producing results. "Rejoice, and again I say, rejoice."

In reporting as Executive Secretary of the Home Mission Council, Dr. A. W. Anthony put the new conception of Home Missions succinctly when he said: "Our vision of the Home Mission task has become clearer as a geographical mission and less as a sectarian issue. We see entire communities much more clearly; we think of an entire city better than we did; we have entered upon programs and discovered in some of the simpler cases how they can be carried out for an entire State, and we come nearer to thinking in terms of the entire nation and of whole groups and races and classes than we ever did before." In referring to the work done by the 18 standing committees, which are joint committees with the Council of Women for Home Missions, and composed of men and women whose daily tasks are in the field in which their committee serves, Dr. Anthony illustrated by a recital of co-operative tasks accomplished that "the office of the Home Missions Council is a clearing house for Christian Service.

## BOARD OF HOME MISSIONS

### General Fund Receipts for January

<i>Synods—</i>	1922	1921	Increase	Decrease
Eastern .....	\$8,360.05	\$10,500.13	.....	\$2,140.08
Potomac .....	3,927.53	2,674.13	\$1,253.40	.....
Ohio .....	2,647.53	1,741.00	906.53	.....
Pittsburgh .....	1,700.00	2,400.00	.....	700.00
Interior .....	250.00	300.00	.....	50.00
German of the East.....	610.02	937.62	.....	327.60
*Central .....	124.32	234.92	.....	110.60
*Northwest .....	.....	10.00	.....	10.00
*Southwest .....	.....	.....	.....	.....
Jewish .....	103.22	2.00	101.22	.....
†W. M. S. G. S.....	5,164.70	1,135.47	4,029.23	.....
All Other Sources.....	300.52	229.96	70.56	.....
Totals .....	\$23,187.89	\$20,165.23	\$6,360.94	\$3,338.28
Increase for the Month.....	.....	.....	\$3,022.66	.....

\*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$478.69 additional for Church-building Funds and other causes.



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## The Test of Religion

THE test of religion is a passion to spread it. It is the missionary impulse. No one can hold a truth unless he is eager to share it. If a sick man has been cured of a disease, the natural thing for him to do is to tell a fellow-sufferer of the remedy. A new book always finds its best publicity medium in the reader. You cannot hear a fine concert, or an impressive sermon, without telling it to others. This instinct finds its highest expression in religion. It was so among the early converts to the Christian faith. They went about telling the news of the Christ who came to seek and to save the lost. That is the record of the doings of the first Christians.

The only normal way for the spread of the Gospel in any age is by word of mouth. "Tell it out among the nations that the Lord is King! Tell it out! Tell it out!"

Dr. Frederick Lynch says: "This is all normal, just as it should be. The absence of the enthusiasm to propagate the faith is almost a sure sign that one has not got a faith worth propagating. So true is this impulse to share any belief that really possesses us that the absence of it in any man or organization immediately raises the doubt of its reality. When we find a man who is not enthusiastic about carrying Christianity to the Chinese we cannot help wondering whether Christianity has really meant much to him, if he has really grasped its singular greatness, if he has had worked in him the wonders it can work—for Christianity is a divine, transcendent, wonder-working gift of God. The man who has really grasped or been grasped by it is transformed. He becomes a new man and, strange but inevitable concomitant, he always wants everybody else to be made new as he has been. Perhaps it is not so strange, for the newness brings such

power, such joy, such peace, such a sense of immortality that he naturally wants everybody in the old life to share the newness he has found. This has always been the real test of faith. When our foreign boards have to spend time and energy persuading Christians "to believe in foreign missions" it is a sure sign that faith is at a very low ebb at home. We are happy to say—and we think that the secretaries will agree with us—that not nearly as much time has to be put on this persuasive work as formerly. This is due in part to the wonderful success of mission work. We at home have seen the wonders the faith has worked abroad. (It should not have surprised some people the way it seems to have done.) But we also like to think that this larger and permanent interest in foreign missions is due to some extent to our own increased and intenser faith. Have we not, as one of the results of the late war, had our own convictions strengthened? Has not it been brought home to us that Christianity after all is the only real solvent of both individual and world problems and that it is time it was tried both at home and abroad? We like to think that this is true to some degree. Anyhow, we are sure that a faith that is not eager to kindle the same faith in all human hearts is a very small thing—not Christianity, whatever else it may be."

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## OUR TASK

The great task before the Church of Christ is not to finance the work of Missions or to equip it with men and buildings, but the great task is to convince every member of the Church that this is *his* work, that he must sacrifice, that *he must* rally to the cross of Christ. We can get money and men, but unless we enter into the work with a whole heart and in the spirit of Christ, it will be a

mere waste. General Mahan wrote of the war: "Force, power depends not upon fleets and armies but upon position also—war being as Napoleon used to say—a business of positions." Anyone who has seen our work in Japan and China, or is diligently reading about it, knows that our Missions occupy strategic positions. God help us to be true to our task, and to seek our strength from Him who has "ALL POWER IN HEAVEN AND ON EARTH."

We do Jesus a great wrong when we think of Him as a legislator, a magnified Moses. His law was the law of love. He came to give *an abundant life*, not a set of rules to live by. Christians should cease to be spiritual lawyers, applying to every thought and act the legal yardstick. No one has yet come who was able to intellectually define the religion of Jesus—it is something that must be spiritually experienced. "Once I was blind but now I see." That is the explanation, but it is not a definition.

## AN APPRECIATION

One of the most acceptable Christmas gifts that came to the home of the Secretary of the Board of Foreign Missions was the picture of the family of Elder David A. Miller, of Allentown, Pa. It is a rare photo, and exhibits the fine skill of the artist. We want to pass it on to our readers with the fervent prayer that this home may be typical of many Christian homes in our Church. No one can visit at "Millerheim" without feeling that both parents and children live in the atmosphere of a genuine, vital godliness. There is no parading of religion, but in word and deed one is made to realize that the dwellers in that home "have been with Jesus and have learnt of Him." The relation existing between the fond father and mother and their obedient sons and daughters is truly lovely to behold. We trust there are many thousands of families blest with this same devoted spirit. Both Mr. and Mrs. Miller take a lively interest in every cause in the Church, and this is worthy of imitation by all our members. As a member of the Board of Foreign Missions we know him best, and



ON THE PORCH AT "MILLERHEIM"

by his presence and liberality at all our meetings he has made himself indispensable to the work.

At the present time Mr. and Mrs. Miller are on a jaunt to Southern climes and we hope that they may find health-restoring benefit on their trip. Mr. Miller was for twenty-five years the proprietor and editor of *The Morning Call*, which had the largest circulation of any paper in the Lehigh Valley. He still retains the editorial habit, and we will afford our readers the benefit of his first impressions of Florida:

"Here the overcoat has been comfortable these two days, but we would not call them cold days at home. We came through many orange groves, trees loaded with ripening fruit. They look very pretty. Grapefruit orchards are also in plenty and some lemon trees. Then we passed a lot of pineapple fields and here we have the cocoanut palms—the fruit dropping off and replenishing quickly.

"If the waste lands or the lands not used in this State should enlist the unemployed of the country I believe this State alone could take care of them all. It's simply heart-breaking how much land is not utilized, and yet, all along the line, we find many vacant houses going to ruin telling the mute story of many aspirations and failures. This is a wonderful place. Here the millionaires gather. There are twelve private yachts anchored in the river along Palm Beach.

"We may go to Cuba. Somehow there are hopes for good air there. Don't know if I am right.

"Am very sorry to miss our Spring meeting. Hope our work is going along nicely. Am afraid they will be very much disappointed because of your decision not to go abroad. Well, it may be best. Surely, traveling is not easy if you want to keep going and that is the only way to get somewhere."

### Giving is Living

"Giving is living, the angels said,  
Go feed to the hungry sweet charity's bread;  
And must I keep giving and giving again?  
My selfish and querulous answer ran.  
Oh, no, said the angel, piercing me through,  
Just give till the Master stops giving to you."

### A Greeting for the New Year

Dear Friends in the Reformed Church:

Somehow New Year's Day prompts one to face the homeland. Appropriate meditations of the occasion must include you all. The far call across the Pacific annihilates time and space, and happy recollections and hearty congratulations and greetings fill the day.

1921 was not an empty year. Like a cup of blessing, it was full to overflowing. In recounting the multitude of God's tender mercies towards us, we forget our failures and our frailties, knowing full well that God hath accepted us and our service in Christ Jesus. Our faith and our love have been rewarded; for have we not grown in grace and in the knowledge of divine things? Do we not know "Our Father" better than we did a year ago? "Nearer, my God, to Thee!" Let all our days be filled with His Spirit.

For all your confidence and encouragement during 1921, I thank you most heartily. For 1922 I bespeak your fullest co-operation. May the Lord use you and me unto His glory.

Sincerely yours in His name and service,

WILLIAM EDWIN HOY.

### Model Sunday School in Miyagi Girls' School, Sendai

With the hope of leading some little Japanese boys and girls to the Saviour, and with a view of giving some practical normal-training to the students of the Bible Training Course, we opened, last May, a model Sunday School in the Girls' School Chapel. We put the entire responsibility of gathering the scholars, mapping out the courses and conducting the school on the 15 students of the Training Course. Miss Yasu Takazawa, the Class teacher of this Course, assists in giving advice. We told the students to invite only such children as did not attend any other church or Sunday School. We had thought that probably about 50 children could be gathered, but after just half a year of school, 120 scholars are in attendance. All classes of society are represented in this new Sunday School. Some children of the very poorest jin-rikisha-pullers as well as the children of a

member of the Japanese House of Representatives and every possible class between these, all meet together every Sunday morning, and all alike are taught the way of the lowly Nazarene.

The student-teachers of this model Sunday School are all overjoyed at the fine success with which their efforts are being crowned. On the evening of December 23rd, this Sunday School had its first Christmas exercises in the Chapel. It was really a most beautiful Christmas festival. The little children, decked in their very finest, spoke and sang their pieces exceptionally well, showing that their teachers had bestowed much time on training them. Many of the mothers, brothers and sisters of the Sunday School scholars attended the exercises in order to see their "dear little ones" perform and receive some little Christmas gift. Everybody was thoroughly happy. Isn't that a good way to use the Girls' School Chapel every Sunday morning?

ALLEN K. FAUST.



Dormitory for Theological Students at Göttingen, Germany. Our Church supports the Reformed Professor.

## LET US HELP THE WOMEN

**T**HERE are four hundred millions of women in Asia who appeal to the men and women of America for relief from physical suffering. *Why do they suffer?* It is due to their ignorance of the laws of health, an utter lack of sanitation, impure living, early marriage and cruel superstition. The only way to help them out of their misery is to open the doors of their minds. Only one in one hundred of the women in India can read. Only one in one thousand of China, the great literary nation, know their letters. These women have minds, notwithstanding the teachings of their religions, which deny to women minds and souls. They have proved that they can learn and can teach, and now they plead for the opportunity to prepare themselves to serve their people.

WHERE SHALL THEY GO FOR LIGHT AND LEADING?

The Christian women of America have heard this heart-searching plea, and they are going to answer it. For the past sixty years these handmaidens of the Lord have

spent, and are being spent, to give the light that never faileth to their millions of sisters who sit in the shadows of superstition. They have given them the Bible, but until they can read it, it must remain a hidden treasure to their own minds. Long ago the advocates of Foreign Missions have seen the need and the help of the Christian Schools in non-Christian lands. The Oriental women who have become wise unto salvation in these schools are ready to carry the Torch of Light to the deep darkness where still live and suffer these millions of women. They are saying to us, "*Teach us.*" They want to be made fit workers for their hard task. It is for this reason that in recent years a noble band of women have, by dint of sacrifice, been led to establish seven Union Christian Colleges for Women in the great capitals of the Far East. Two of these are medical schools for the training of Oriental women as physicians.

In Tokyo, Japan, and in Nanking, China, are Union Christian Colleges for women, and we, as a Church, should take

a special interest in these particular institutions. In the Ginling College our Ziemer Girls' School, at Yochow City, has one of its graduates in training, who, we understand, expects to qualify for medical work. No doubt others will follow. It has been well said, "These Chinese girls may study in their own language and are not removed from the simple life and relations with their own people."

How true! "We can never evangelize the East with a body of American women. Only as we educate thoroughly the girls of these countries and place upon them the evangelization of their own nation can we hope for the leadership which will insure success. We have been laying foundations for nearly fifty years: NOW if we fail to take the further step in the higher education of our women we shall lose that great opportunity before us, of giving woman her place of power and influence in the Kingdom of God."

During the present year a group of earnest women are touring the nation, holding meetings for creating interest in these Union Christian Colleges, and securing the funds to finance them. They are after \$3,000,000. A large amount of money! But the Laura Spelman Rockefeller Foundation will contribute towards this fund the magnificent sum of \$1,000,000.

While our Missions in Japan and China, especially our Girls' Schools, need all the funds that we are willing to provide, yet it does seem to us reasonable that by helping these Union Christian Colleges, which will be of help to our own graduates in the coming years, we should not allow ourselves to give less to our own school work. We have sufficient faith to believe that we can easily contribute our share towards these union projects without in the least crippling our own splendid schools. The devoted women of our Church in Philadelphia have recently pledged \$1,000 for a room in the Tokyo Women's College, and we know that that splendid offering will not mean any less for the Miyagi Girls' School at Sendai, the Ziemer Girls' School at Yochow City or the Girls' School at Shenchow.

"The World Was Made for Women, Too," is the motto above the door of the first Woman's Club in India. Among religious leaders the Founder of Christianity alone recognized woman; but here are we nineteen centuries after His coming, fifty millions of us, in the main safe, comfortable and well cared for, while the great multitude of other women beat with helpless hands against our closed doors and beg that we will free them. Here is our opportunity for Internationalism.

Self-determination has come to the women of the East. Will the women of the West stop their work and games and enjoyment for a moment and consider the needs of these women and help them to come to their own aid? We are interested in Internationalism, in Disarmament, in the great new world movements; but remember, great republics and free nations can not be built on an illiterate, despised, degraded womanhood.

### That Special Effort

During the first week in May of 1922, the Editors of the **OUTLOOK OF MISSIONS** are very anxious that a special effort be made to increase the present subscription list to **FIFTEEN THOUSAND**. In a number of congregations a canvass could not be made last year, for good reasons, and we are especially anxious that all such congregations should not be overlooked in the coming canvass in May. **WILL YOU LEND A HAND?**



MR AND MRS. HESSER C. RUHL AND CHILD, our new missionaries to China, expecting to sail in the late summer.

## OUR NATION AND THE FAR EAST

*As Dr. Fosdick Sees It*

The Far Eastern question cannot be settled peaceably until American and Japanese liberal opinion unite, and until the white nations cease their encroachments upon China, says the Rev. Harry Emerson Fosdick, who spent a Summer in the Orient, in an address on "Do We Want War in the Far East?" at the First Presbyterian Church in New York City.

"Of course, we don't want war," Dr. Fosdick replied in answer to his question, "but to the people who think, the situation in the Far East within the next few years spells either war or peace. There is no use in our wasting precious words or time in sentimentalism that may be grounded on idealism, for, notwithstanding what people think, the situation in the Far East concerns every one else throughout the world, and not only we in America should be concerned about it, but the Church itself has reason to be concerned.

"Steps are needed now to avert conflict. God pity the poor missionaries if they try to preach the word of Christ while Christian nations battle in the Far East."

As he traveled through Japan and China Dr. Fosdick interviewed all classes, from coolie merchants to high officials. He also conversed with European and American observers and missionaries from outlying districts.

"I bring you," he said, "this appeal from missionaries of the Far East to the churches of America: 'For God's sake, settle the Pacific question now!'"

Three elements, as Dr. Fosdick viewed the question, lie at the bottom of the Far Eastern difficulties.

"The first," he said, "is the amazing expansion of the white race, the most portentuous phenomenon of all history. Today, the white peoples, only one-third of the earth's population, control nine-tenths of the world's territory." As the second element, Dr. Fosdick cited the fact that white expansion finally has touched the shores of the Far East, and he said, was encroaching on China and surrounding Japan.

The third disturbing element, as he saw it, was the rise of young militant Japan.

"Japan's army is Prussian in its discipline," Dr. Fosdick said. "Her army follows the German system, her navy the British. There is nothing Japan will not try to do, there is nothing she thinks she can't do. Japan has copied Western methods not through love, but through fear, of the West. She has seen the white man swallow nine-tenths of the earth's surface, and now the further expansion of the white race is met by an indignant young Nippon."

Dr. Fosdick said he held no brief for Japan's treatment of China and Korea, but he pointed out that the geographical position of Korea was such that, controlled by any other nation, it was a "dagger aimed at the heart of Japan."

Have Western nations clean hands themselves when they condemn Japan's Pacific policy, Dr. Fosdick asked, adding that this policy was founded on principles not basically different from Western methods.

"But one country in the Far East is treated with respect by Western nations, and that is Japan," he said. "Japan is the most absolute military government on the earth today, and the West has taught Japan that her safety lies in her force.

"God give us men at the Washington conference, men of vision willing to solve the problem! We have all got to repent together. Selfishness has controlled the acts of Japan and Western nations in China, which has been regarded as an orange to be squeezed. If the Western nations will make it their business to give her land back to China, then we all can go to Japan and say to her 'You follow us, or there will be trouble.' But if Western nations do not repent of their godless gobbling of the world, let there be no pious preachments on peace on earth good will to men. If selfishness is still to be in power, there will be war in the Far East, and when it comes it will be a real war.

"Do you want your sons to go out and

fight the sons of Japan in a war that will be at the bottom of big business for the economic exploitation of Eastern Asia? If you don't want that, then let us all be honest and look the question in the face and be just to those of whom we demand justice."

While Japan still adds feverishly to her armament, there is a rift in the clouds. Taxation for army and navy purposes has lessened appropriations for schools and education, and daily the cry grows louder in Japan, "Have done with these armies and give us schools!"

One hope for a peaceful settlement, one hope for a lessening of competitive armament increase, lies in the union of liberal thought in Japan and the United States against militaristic plans of both nations.

"Of all the nations with interests in the Pacific, the United States has the cleanest hands. She has the power for dominant leadership in the Pacific, and if the United States today will have a strong, fearless, just Far Eastern policy, if she means business and insists upon disarmament, she will have it."

### Choosing a Husband

(A TRANSLATION FROM THE CHINESE LADIES' JOURNAL)

"According to modern Chinese custom a son or daughter has the right to make his or her own choice in matrimony without interference from the parents. Chinese, for thousands of years, have followed the custom of having such choice made by the parents instead of by the couples themselves. This bad custom often caused unhappiness, because the parents cared very little for the element of love between the young people. Since Western civilization came eastward this custom has gradually changed. Young lovers have often misused the term "free marriage," and considerable immorality has resulted.

"Since love should be life long, and as there is nothing so fine as love, the marriage of young people should not be decided upon in a short time. It is necessary to investigate habits and character with great care, so as to avoid future regrets on the part of the contracting

parties. The following are the important points for Chinese women to consider in making their choice, and I should like to bring them forth and discuss them with young girls who are looking for husbands:

"1. Appearance and knowledge. A beauty should match a husband of good education and appearance, and a stout woman should marry a giant husband! Such couples will live together peacefully; but if an unusually beautiful and well-educated woman marries a stupid husband, or an ugly and uneducated woman marries a well-educated and well-appearing man, they will never live together happily. It is necessary to judge the man intellectually as well as morally in order that the couple may be well balanced.

"2. Age. The best time for marriage is between the ages of twenty and twenty-eight. Look for a husband who is neither too old or too young. Generally husbands should be older by two or three years.

"3. Occupation. Has your prospective husband an independent occupation? What kind of work is he doing? Is his income sufficient for his living without depending on his father's property?

"4. Property. How big is your fiance's house? Is it rented or is it his own property? Has he saved any money? Has he any other property? His wealth should be well balanced with that of your own family. If your husband is poor, you can never hope to live with him peacefully.

"5. Relations. Are his parents still living? Has he any brothers or sisters? How many servants? Do his parents love him? Do they interfere in everything he does? How about his affection for his brothers and sisters or other members of his family?

"6. Health. Is he in good health? Has he any hereditary disease?

"7. Living. Does he live extravagantly or economically? Does he smoke, drink or gamble? What is his income and how does he spend it? Is there any balance left after he has paid his expenses?

"8. Temper. How does he treat his friends or servants? This will enable you to know his temper.

"9. Character. What is his opinion towards public affairs? Has he done anything to cause him to lose public respect?"

"10. Purpose. What is his aim regarding marriage? Does he believe in the rule of one wife or does he expect to have more than one?"

"11. Other Investigations. Is he clean in living and eating? How about his friends, etc?"

"The other points may be learned by interview or correspondence, or by getting information from his neighbors. If his morals are satisfactory, an engagement may be entered into. In this way you will never regret your action. If you marry a husband with whom you are not acquainted, how can you love each other?"

This is a very important matter which every young woman should consider. Don't be too shy to investigate. This is a matter of great importance for your life-long happiness."

We most heartily commend these searching questions to every young woman who is contemplating matrimony.

### To Our Subscribers

If the spirit of Help will move any of our subscribers to pay One Dollar, instead of Fifty Cents, for THE OUTLOOK OF MISSIONS, they will please say so in sending their renewals.

THE EDITORS.



### ANNUAL OUTING OF MIYAGI GIRLS' SCHOOL

This interesting photograph, taken amid most picturesque surroundings, speaks volumes for the success of the Annual Outing last Fall. Among the places visited were Nikko, Chuzenji, Wake and Shiobara. The missionaries, who accompanied the party and who may be seen in the center of the picture, are Misses Alliene S. De Chant and Catherine L. Nau, members of the Faculty of the *Miyagi Jo Gakko*, the Japanese name for our Girls' School at Sendai.



## A DECADE OF MISSIONARY WORK IN JAPAN

By GALEN M. FISHER

**S**PEAKING broadly, the Christian movement during the period under review has gone steadily forward. Among the outstanding advances were the three-year United Evangelistic Campaign; the national "Forward Movements," evangelistic and financial, of the Japanese churches; the expansion of Christian schools, especially of the commercial departments of boys' schools and the higher departments of girls' schools; the development of Christian literature and newspaper evangelism; the expansion of Christian Association work among young men and women; the growth of Sunday schools stimulated by the World's Convention in Tokyo; the arousing of concern among Christians regarding social conditions among working people; and the activities of Christians in behalf of right international relations.

Among the points of retarded development or failure may be mentioned the following: the recruiting and training of Christian workers; the development of university grade education for men; the embodiment of the social concern in effective activities; the devolving of activities upon Japanese agencies by the Federated Missions; the development of an aggressive programme by the Japanese Church Federation; the creation by the churches and the missionary body of an effective national agency to embody the united strength of the Christian movement,—which the Japan Continuation Committee as now constituted has not done.

### The Working Force

The number of missionaries has been considerably increased. In 1910 there were 325 men, 289 married women, and 344 unmarried, making a total of 958. In 1920 the corresponding numbers were 410, 360 and 504, a total of 1274. The number of Japanese evangelistic workers has increased in about the same proportion. In 1910, there were 1148 men and 484 women; in 1920, 1586 men and 465 women. In the case of the missionaries, the increase has been mostly since 1915 and in the ranks of unmarried women,

whereas in the case of the Japanese, there has been a decrease in the number of women workers. In 1908 70% of the missionary body were located in the eight largest cities, but in 1912 the proportion had dropped to 60%.

The securing of the information desired for the commissions of the Edinburgh World Missionary Conference gave a strong initial impulse to the survey of the field. In 1911 the Federated Missions appointed a committee on survey and occupation which rendered notable service. The survey showed that 80% of the population were unevangelized and that in some provinces this percentage ran as high as 98. These studies and the agitation led by rural workers and by the "Japan Evangelist" have resulted in the gradual increase of rural missionary workers. The Japanese Church on the other hand has expanded very slowly into the smaller towns, having found its resources absorbed mainly in the more effective occupation of the expanding cities.

### Church Membership

The membership of the evangelical churches has more than doubled during the decade. In 1905 the aggregate membership was 48,087; in 1910, 63,915; in 1915, it was 97,350, and in 1920 it was 133,794. The Roman Catholic membership was 62,703 in 1908, 75,983 in 1916 and 76,448 in 1920. The membership of the Holy Orthodox Church (Greek) has fallen from 31,984 in 1910 to about 20,000 in 1920. The influence of the United Evangelistic Campaign (1914-17) was far-reaching. Under the joint leadership of Pastors Miyagawa and Uemura, a small army of workers presented the message to 410,224 auditors, of whom 14,404 were enrolled as seekers. No less stimulating have been the "Forward Movement" conducted by the Methodist, Kumiai and Nihon Kirisuto churches. A number of students were drawn into the churches through the evangelistic meetings addressed by Sherwood Eddy, in 1911, and by Dr. Mott in 1913. The

deputations sent out after the World's Sunday School Convention also brought the Christian message to many. Among individual evangelists, the most remarkable results have followed the preaching of Rev. Paul Kanamori, especially during the latter half of the decade. He has co-operated closely with local churches. At his meetings tens of thousands signed decision or inquiry cards and a considerable number went on to receive instruction and be baptized. The results, however, have depended on the thoroughness of the following up and the drawing power of the local churches.

The net growth in membership by decades is interesting. From 1899 to 1909 the growth was 23,567; from 1909 to 1919, it was 34,076. An analysis of the membership drawn from different classes, in the United Brethren Church, shows that 30% were in commercial pursuits, 28% students, 8% government officials and soldiers, 6% nurses and doctors, 3% artists, and 28% unclassified. These percentages would not hold for all the churches, some of which are much stronger in the number of business and professional men. In general, the backbone of the whole Church is composed of the educated classes in cities and towns. Farmers are comparatively few and artisans and manual laborers barely represented.

The Christians of Japan are by no means all in the churches. One of the largest groups of unregistered believers has arisen from the work of Mr. Kanzo Uchimura. He is a Biblical teacher and writer of extraordinary power, but a pronounced Independent, opposed to all religious organizations and rites, and to most missionaries. His magazine, *The Bible Study*, founded a decade ago, is unique in its magnetic quality as well as in its circulation. Mr. Uchimura's followers include farmers and students, officials and teachers. Many of them are earnest propagators of their faith. Movements like this are symptomatic; they represent a considerable, perhaps growing, number of Christians and Nicodemuses who do not find satisfaction in the Church.

### Finances

The finances of the Christian organizations are often an index of their spiritual condition. It is, therefore, gratifying to note that the amount raised by Japanese Christians for annual budgets has increased far more rapidly than Church membership. Even after allowing for the lower purchasing power of money, the increase is striking. In 1910 they raised \$150,000; in 1915, \$290,000, and in 1920, \$750,000. The larger amounts raised by various bodies in 1920 were as follows: Kumiai Church \$164,000, Methodist Church \$61,000, Nihon Kirisuto Kyokai \$124,000, Sei Ko Kai (Anglican) \$91,000, Salvation Army \$73,000, Baptist \$14,000, Young Men's Christian Associations \$148,000. The value of Church property, including Christian Associations but not schools, increased from \$692,000 in 1910 to \$1,981,000 in 1915, and to \$3,518,000 in 1920.

Without belittling the importance of the missions, it is increasingly evident that the heart of the Christian movement in Japan is the self-supporting Japanese Church. The conflict between Mission and Church, so acute between 1890 and 1905, has been almost entirely absent during the last ten years. The reason is that the battle was won, and now that the Japanese Church has proved itself, there is no considerable body of missionaries today which does not heartily approve the placing of authority and responsibility squarely upon the shoulders of the Japanese. A growing number would go so far as to abjure the revered tenet that "he who pays the fiddler calls the tune," at least in so far as it would preclude the giving of grants to self-governing churches.

### The Growth of Young People's Work

The Sunday School movement has grown nearly three-fold since 1905 when the enrollment was 64,910. In 1910 it had risen to 97,760; in 1915 to 148,333, and in 1920 to 177,154. Despite the impetus given by the prospect of the World's Convention in 1920, the ratio of growth fell during the last five years. It is likely to take a new leap forward during the next period. The World's Con-



RESIDENCE OF DR. C. NOSS AT SENDAI,  
JAPAN

vention was a historic event not only for the Sunday School movement itself but for the whole Christian cause in Japan. It received extensive notice in hundreds of secular papers. The fact that the Emperor and Empress contributed \$25,000 to its expenses stopped the mouths of the conservatives who had been inciting public school teachers to discriminate against Sunday School pupils. The convention also gave an impetus to more thorough-going programmes of religious education and to the more adequate use of music and pageantry.

The Young Men's and Young Women's Christian Associations have made large gains. The combined membership is 18,000, which does not include the more than 10,000 students in their educational classes. The service rendered by the Associations to the soldiers in Siberia and France enlisted the co-operation of many missionaries and Japanese workers. Non-Christians contributed the bulk of the \$600,000 expended in this work.

#### Christian Education

One of the great disappointments of the period was the abortive effort to establish a Union Christian University. The proposal received considerable encouragement from the Mission Boards in North America, but it proved impracticable to secure the financial and moral support needed in Japan, and in 1920 the effort was indefinitely abandoned. Many causes led to this result; one of them was the undoubted reluctance of the Japanese alumni of Christian schools

to give up aspirations for the expansion of their particular school into the desired university; another may have been the fathering of the scheme by missionaries instead of the making of it from the first a predominantly Japanese enterprise—a longer way round but a shorter way home. In face of this situation the immediate duty is well expressed by Dr. Schneder in these words:

"It is now incumbent on the existing schools with higher departments to establish universities of their own. It seems the only way of maintaining the prestige of these schools. There will be so much education of recognized university grade that unless an institution has the power to confer a *gakushi* (master's) degree, it has poor prospects of permanent standing and influence. Even then Christian institutions will have a hard struggle, because there will be a difference in prestige among the different universities, and of course the Christian institutions with their limited funds will have a hard time to prove themselves.

"We used to prophesy that if a union institution were not established, the existing institutions would all want to become universities; but the situation is now that they all have to become universities, if they are to have a future. But how some of them can accomplish it I cannot see."

"The girl's schools are doing well. But if they are to hold the advantage they now have in college grade education they must hurry. The Christian Woman's College must develop faster."

The gift by an alumnus of a building



NEW MISSION OFFICE BUILDING AT  
SENDAI, JAPAN

costing \$150,000 to Aoyama Gakuin in Tokyo, and the munificent endowment by a Christian of the Ohara Institute for Social Research at Osaka are two recent events calculated to strengthen confidence in the possibility of securing large funds in Japan for Christian education.

A Christian university of advanced rank would certainly play a unique role in the Christianization of Japan, but lacking it, all the more importance attaches to efforts to raise up Christian leaders among the students of Government and other non-Christian colleges. The Christian hostels or homes for groups of students now number 30 of which half were opened during the period under review; one by a Japanese business man, one or two by missionaries, and the remainder by the Japanese Young Men's and Young Women's Christian Associations.

One of the weak spots in the Christian program in Japan is the training of Christian workers. Little, if any, gain seems to have been made in this respect during the past decade. So far as numbers go, the enrollment in theological schools has fallen from 635 in 1910 to 515 in 1920. Two independent seminaries have been established in close connection with large city churches in Tokyo, the one by Pastor Kosaki, and the other by Pastor Uemura.

The longest stride forward in women's education was the establishment in 1918 of the Tokyo Woman's Christian College by six American Mission Boards. The Government's great scheme for establishing 33 new higher schools for boys throws into higher relief the opportunity before Christians to emphasize women's education.

#### Woman's New Day

Women are being not only rapidly emancipated, but alarmingly industrialized. More than 600,000 of them are employed in factories, and the number of girls working for various government services and in commercial offices has steadily increased. The first breach of promise suit won by a Japanese woman was decided only a few years ago. Until 1921, women were not allowed to attend or participate in a political meeting,

although not a few women have defied convention and electioneered persuasively for their husbands. Only one Imperial University, Tohoku, admits women students. But pressure is being brought to bear for the extension of the privilege. In many of the churches women have been ordained as elders.

All the seething influences of unrest and aspiration at work among women make more urgent the need for trained Christian women, capable of guiding, protecting and steadying their own sex. Unfortunately, some of the leading champions of women's rights are inclined to discount religion and to imitate the more extreme Western feminist leaders. But despite some excesses the new woman movement as a whole is exalting womanhood and thus raising morality at one of its lowest points. The last decade has seen several women of marked leadership emerge from Christian ranks, most of them the products of Christian schools; Madame Hirooka, the business magnate, converted in her sixties and an incessant witness to her Saviour; Miss Hayashi, the propagandist of purity in wicked Osaka; Miss Yasui, the dean of the Women's Christian University; and Miss Michiko Kawai, the National Secretary of the Young Women's Christian Association. Mention may also here be made of the veteran leader in temperance and purity reform, Madame Yajima, who, in her eighty-ninth year, still works with unabated devotion. It was she who, with modest grace, presented to President Harding a petition in favor of disarmament signed by 10,000 of her countrywomen.

#### Letters of Dr. Hoy

##### XI

Huping College, Yochow City,  
Hunan, China,

October 1, 1921.

Dear Friends in the Reformed Church:

Hsingiang is the last Outstation visited by me on my weekly trips. The mention of the place brings into view a long list of persecutions of the few earnest souls who during a number of years have clung to the Lord and found in Him the comfort

of their days. It was in this place some years ago, that the mob chased Mr. Reimert from house to house with the old cry of "kill him! kill him!" During recent days there has been looting and much deeply rooted hatred of the Chapel. But the love of God will not let those people go. He is ever drawing nigh unto them with the Gospel of Jesus. He is merciful indeed.

After about an hour's run on the train in the direction of Changsha, we alight at the station where a change must be made. The landlord of the only inn in the small village is full of kind intentions and attentions, for his son is at Lakeside and proves himself one of our best students. These Chinese parents in humble walks of life have a deep interest in our institutions. Those higher in rank cannot excel them in this moral support. So Mr. Lo gives us his best room for the remainder of the night. His best is not a room in a modern hotel in London, Paris or New York; but the will is there in appreciation of what is being done for his boy, a bright lad and a Christian. For these cordial relations we sleep the better, with dreams of which we need not be ashamed. There was a place to lie down in peace.

Early next morning we are on our way to Hsingiang by chair. What splendid strength and endurance these bearers have! They bear their burden and murmur not. They have at least the chance

of earning honest rice for a few days. It is rice that lies at the bottom of economical problems in China. Man must live by rice and keep his body in good form; and we are here to teach the life that cometh through the Bread of Life in Christ Jesus. Evermore give us this bread to eat that we may never hunger. Today there is sore famine in the land. Millions of willing hands minister unto the needs of these hungry people and the Lord accepts the gift of universal love. There is famine in the souls of those who stand in the presence of death and call for rice, and those whom the Father has sent unto them press forward with the spiritual loaves and fishes, and the Giver of life quickens a new creation.

These hills and streams are as the pulse of vision unto him who takes a moment to fill his soul with all this beauty fresh from the creative hand. Fatigue of travel in a chair is forgotten when the heart beats in unison with the pulsations of life and natural glory along the highway. Here is song.

As we approach the town the Christians and the schools come out to meet us. One must not startle at a firecracker that spurts a warm reception into his face. The people and pupils at the appointed time assemble for worship. The hour is spent with this audience in telling the old, old story. The usual interest is manifested when the application becomes



—❦—

This Building at  
Hsingiang, China,  
Serves as Chapel,  
Girls' School and  
Boys' School

—❦—

personal. In terms of I and You the grace of God grows the more easily understood. A man comes up and says that he wants to be a Christian if God is so near as we have said. Is not that just what we want him to realize—the nearness of God to each one of us? Sometimes in hours like these the brightness of His glory warms the coldest heart. Itineration is hard work for an old man, but its rewards are the recompense of the Master who has sent us into the world for service.

In this Chapel, Girls' School and Boys' School, the Kingdom is being laid on foundations of which the chief corner stone is Jesus the Lord of grace. Through all the persecutions which have

troubled these people in recent years may be seen the Hand that guided Paul through all the dangers of his remarkable life and dangers. God has many souls who can testify that He is never unmindful of His beloved. Persecution seems to be filled with new life.

On our way back to the railroad a wet night overtook us. Chinese farmers who had never seen us before, went along the muddy highway with burning fagots, throwing light upon our path. May we in turn shed upon their lives the light of Jesus Christ. Sun of my soul, Thou Saviour dear!

Sincerely yours,

WILLIAM EDWIN HOY.



A VIEW OF OUR COMPOUND AT LAKESIDE, CHINA

**BOARD OF FOREIGN MISSIONS**  
**Comparative Receipts for Month of January**

Synods	1921			1922			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern .....	\$10,173.96	\$305.13	\$10,479.09	\$8,697.06	\$3,228.67	\$11,925.73	\$1,446.64	.....
Ohio .....	1,525.57	685.00	2,210.57	2,411.53	1,083.17	3,494.70	1,284.13	.....
Northwest .....	341.84	50.00	391.84	250.50	.....	250.50	.....	\$141.34
Pittsburgh ....	2,400.00	188.94	2,588.94	1,700.00	80.00	1,780.00	.....	808.94
Potomac .....	2,624.48	67.48	2,691.96	3,433.74	352.00	3,785.74	1,093.78	.....
German of East	615.48	66.00	681.48	708.61	95.00	803.61	122.13	.....
Central .....	1,300.40	382.10	1,772.50	1,886.90	100.00	1,986.90	214.40	.....
Mid-West.....	1,302.73	42.39	1,345.12	1,014.35	56.90	1,071.25	.....	273.87
Bequests .....	.....	.....	.....	.....	476.25	476.25	476.25	.....
Annuity Bonds .....	.....	500.00	500.00	.....	500.00	500.00	.....	.....
W. M. S. G. S. .....	.....	6,300.60	6,300.60	.....	5,741.19	5,741.19	.....	559.41
Miscellaneous ..	.....	.....	.....	.....	.....	.....	.....	.....
	\$20,374.46	\$8,587.64	\$28,962.10	\$20,102.69	\$11,713.18	\$31,815.87	\$4,637.33	\$1,733.56
					Net Increase.....	\$2,853.77		

### Things to Keep in Mind

One of the painful experiences of recent days is the tormenting thought that the Secretary of the Board of Foreign Missions should awaken the expectation of his visit to the Fields and then cause sore disappointment in the minds and hearts of our dear missionaries. But there was always a "proviso" in his letters, "*if I come.*" That earnest worker, Mrs. Hoy, writes, "I am very anxious to have you see the industrial work in full swing, and then give me some advice." The best advice that I can give her is to supply the funds for the growing work.

\* \* \*

*Salem Bulletin*, of Harrisburg, has this kind notice:

"On last Sunday our sympathy went out to the Board of Missions and our missionaries. For months their hopes had been directed to the Churches in America, and to Maryland and Pennsylvania in particular, because so large a part of our Church is found in these two States. But this section lay under the power of a storm which made it impossible for many to attend the services, and doubtless affected the special collection. Some of us no doubt found comfort in the fact that it was God's work, and God's day and God's weather, and therefore there is no room for murmur. Nevertheless we could not but sympathize with Dr. Bartholomew as in mind we saw him looking from his window at the falling of snow and rain.

"Our collection in the Sunday School was \$84.67 and in the congregation \$165.00, making a total of \$249.67."

\* \* \*

F. W. Robertson well says: "Life is not done, and our Christian character is not won, so long as God has anything left for us to suffer or anything left for us to do."

A very rich service is rendered to our fellow men when we make God real to them by allowing His reality in us to have full sway in our own lives. Those who have been privileged to see that wonderful painting in Keble College, Oxford, "The Light of the World," should have a vision of the importance of a life dedicated to the service of the best of Masters. If we open the door of the heart to Him, even

though it may be now more or less overgrown with the things of earth, then there will be experienced in very truth a Presence in the midst, the reality of God.

\* \* \*

Sometimes Jesus comes to us in response to prayer; at other times, unsought perhaps, to warn us against embarking on some improper course, or to prick our consciences for some unguarded act or thought already past. There is no denying the fact that God does make Himself real to us, and we are made to realize that He is "nearer to us than breathing, closer than hands or feet." He will keep close to us to direct our acts and thoughts if allowed to have a rightful place in our hearts. Even though we have been sinful, He can do wonderful things for us. He gave His own Son as a sacrifice, that sinners might be saved if they believe in Him.

\* \* \*

The first distinctively Sunday school paper for the boys and girls of Japan was issued last month. There are more than 175,000 in the Sunday schools of that country. The editors will be the secretary of the National Association and Horace E. Coleman, Educational Secretary for Japan, representing the World's Sunday School Association. The paper will be of real, live interest for boys and girls. Each paper will contain a good story, either of Japanese or foreign boys' or girls' life, and will also have a carefully prepared Bible lesson. One page will be especially devoted to items which will interest a girl, and another page will be given to miscellaneous topics, such as scientific talks, plans for organized Sunday school classes, athletics, baseball, nature talks, biographical sketches, international friendships and temperance. A number of the leading papers for boys and girls which are issued by different denominational publishing houses in America have been sent to Mr. Coleman that they may be used in editing the new paper in Japan. The price of the paper will be eight sen (four cents) a month, or fifty sen (twenty-five cents) a month for ten copies to one address.

## BOOK REVIEWS

*Beggars' Gold.* By Ernest Poole. Published by The Macmillan Company, New York. Price, \$2.00.

This book adds another to the list of a half-dozen or more of very readable novels by this author. His style is pleasing, and his character studies are well wrought out. There is pathos in the story of Peter Wells, as he struggles along from boyhood, upon a farm, to his life in a great city; in the end to find the great desire of his heart fulfilled when he may start for the East. Moon Chao, whom the reader first meets as a school boy in New York, is a very fascinating and well drawn Chinese type. Peter's old uncle is a very picturesque figure. Susanna, a thoroughly modern girl; Kate, a fine buoyant woman. It adds nothing to the charm or interest of the book that the author chooses to hurl a dart at Japan; but there are those who feel they cannot show a sincere interest in China without expressing antipathy to her neighbor.

*Spiritism in Antiquity.* By Lewis Bayles Patton, Ph.D. Published by The Macmillan Company, New York. Price, \$3.50.

Recently the number of books on Spiritism and future life have been steadily increasing, and one can read of these questions from the view point of at least one noted novelist, as well as several learned physicists and logicians. This literature embraces a period of perhaps not more than twelve years and differs in a marked way from anything of earlier times. But the book we are now considering is dealing with quite another phase of the subject, namely Spiritism among ancient races. One reads only a little way before becoming deeply interested in the author's clear style and fascinating manner of tracing similarities and differences in ancient beliefs on this subject. In the final part he brings all the results of this study to bear upon explaining the influences that ancient races had upon the beliefs of the Jews after contact with them. He concludes with the teaching of Jesus. The book has an unusually excellent index.

*The Book of Missionary Heroes.* By Basil Mathews. Published by George H. Doran Company, New York. Price, \$1.50 net.

Every reader of Mr. Mathews' former delightful books will know just what to expect in this one, and will give it a hearty welcome. Pioneers, Adventurers, Pathfinders, Heroes and Heroines form a fine pageantry; vivid pictures of places and circumstances are drawn with a most romantic touch. Yet every detail is accurate, every sentence impressive, and filled with the truth and beauty of service. The author is deeply familiar with missionary people, things and places; and has chosen well for these stories, which have all the charm

of the finest writers for the young, and cannot fail to interest the old as well. There is a fine classic character in the Prologue, a charming bit of literature such as one seldom comes upon. It is quite like opening a leather case to be greeted by a sparkling gem; and the book is bright and true and fine to the end.

*The Origin of Paul's Religion.* By Prof. J. Gresham Machen. Publishers, The Macmillan Company, New York City. Price, \$3.00.

This volume contains the "James Sprunt Lectures," delivered at the Union Theological Seminary in Virginia. It represents the ninth series on this foundation. There are eight chapters. The learned author discusses the fundamental problem of the origin of Christianity, and reinforces his position with arguments drawn from liberal and conservative sources. His contention is well-maintained in all the lectures that the religion of Paul was not founded upon Judaism or paganism, but upon the historical Jesus. He repudiates the Jesus of modern reconstruction, and holds up the Christ, who, after His redeeming work was done, still lived and could still be loved. Prof. Machen is Assistant Professor of New Testament Literature and Exegesis in Princeton Seminary. He is a firm believer and a bold defender of the truth that the redemptive conception of Christianity depends upon Jesus being its final source, and that Paul's religion and doctrines were derived from Jesus. The book deserves careful study.

*China Awakened.* By Dr. M. T. L. Tyau. The Macmillan Company, Publishers, New York City. Price, \$5.00.

A short title, but a fine book! It is written by one who knows his subject, and who took a prominent part in the Washington Conference. Our former American Minister, Hon. Charles R. Crane, has written a very charming introduction. Most of the literature on China, in recent years, has been written by foreigners, and it must not be despised on that account, but it is worthy of note that this volume is produced by an experienced Chinese publicist. China needs to be better known to the outside world, and we predict that "China Awakened" will be a splendid medium to that end. Here is a fair and impartial account of the great awakening which that mighty nation is now undergoing along material, intellectual and moral lines. There are nineteen chapters with four appendices and twenty-two illustrations. The author discusses very candidly the reforms in education, marriage, industry, justice and transportation. While he is an earnest champion of the fine traits in the Chinese people he is not blind to their faults. Such contributions to literature should be heartily welcomed by the present-day thinkers and the toilers for a better world.



# Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

## EDITORIAL

### Co-operation Between Federal Government and Home Mission Officials

AMONG the achievements and aims of Home Missions, reported at the recent annual meeting of the Home Mission Council and Council of Women for Home Missions, nothing impressed me like the increase of co-operation between the Federal Government and Home Mission agencies. It was gratifying to note the examples of interest, good-will and good-work of Government officials in Home Mission undertakings.

For instance, the case of Alaska. *The New York Times* of November 3rd, 1921, says editorially: "Alaska has long endured a system of Government that may be described as a maze of red-tape,—no less than thirty-eight bureaus at Washington claiming and exercising jurisdiction." The difficulties which confront Home Missions in a country so remote and undeveloped are increased greatly when confusions arise from conflicting authorities.

It was such confusion which actuated the Home Missions Councils to conduct the investigation into affairs "with a view of suggesting improvement and relief." As a result of the investigation the President of the United States, the Secretary of the Interior and the Governor of Alaska have pronounced publicly in favor of unifying administrative powers. More than that, plans are being formed to hold conferences of Church and school workers in the summer of 1923 for the purpose of co-operation in their common tasks. Government officials are favorable to such a conference plan.

The co-operation in Indian affairs needed no further explanation than the address of the Commissioner, the Hon. Charles H. Burke, which showed his sympathy with Indian evangelism and his appreciation of the debt of the Govern-

ment to Home Missions. His interest in Christian Missions is made clear in the following paragraph from a recent letter:

"The progress that has been made in the civilization of the Indians and their present development would have been impossible if it had not been for the missionaries that were the pioneers in laying the foundations for the religious and educational welfare of these people, and it is my hope that we may have the assistance and co-operation of all missionary societies in our endeavor to hasten the time when all the Indians in the country may become respectable, self-supporting, Christian citizens."

Very recently Commissioner Burke rendered a decision which recognized "the right of religious minorities to hold property for the conduct of religious work." The significance of this confirmation is appreciated in proportion as we understand the strength of the Catholic opposition. This Church controls religious affairs among the Navajo Indians of Northern Arizona and consequently opposed the advent of a Protestant mission. In the face of this opposition, Commissioner Burke confirmed the request for the setting aside of a tract of land on the Navajo reservation for the purpose of establishing a mission under the supervision of the Presbyterian Church, U. S. A.

A conspicuous example of co-operation is found in the combination of the Religious Work Director and the Government Indian School. The two Home Mission Councils, through the denominations doing Indian work, supply Religious Work Directors for practically all of the larger schools. The association between the Indian pupils and these Christian workers is one of the finest applications of prac-

tical Christianity. During the last year the following Government schools had Religious Work Directors: Haskill Institute, Albuquerque and Santa Fe, N. M.; Sherman Institute, Cal.; Phoenix, Arizona (Protestant boys and girls); Carson, Nev.; Flandreau, S. D., and Pipestone, Minn.

Haiti—the unfortunate—an example of mal-administration and famine of Christianity—has been the subject of conferences between Government and Home Mission officials. Secretary of the Navy Denby expresses his hope for co-operation on the part of the Christian Church to help bring about amicable relations. He says: "It is my opinion that the missionary societies and churches of the United States could not do better than to send representatives to that field. They would not alone be conferring benefits upon the people of Haiti, but their kindly offices should do much toward bringing about a friendly feeling between that country and the United States."

In former years much was written and said about the indifference and opposition toward religious services among Government officials at Ellis Island. The new

Commissioner of Immigration, the Hon. Robert E. Todd, realizing the importance of regular religious services, has through his own personal efforts, installed a new pipe organ in the Hall of Inspection. Plans are being made for three religious services each Sunday.

The above are but a few of the examples of comity and co-operation recorded during the past year. Without analysis, this fine spirit of co-operation might seem to indicate a new type of Government official. It is true that the interest of the officials is an indication of fine Christian character, but it surely would be unfair to infer that Christian character was lacking in former administrations. The change in Home Mission policies is as marked as in Government attitude. The Protestant Church is learning the use of a National language in place of denominational dialect, and it is this free from carping spirit which enables representatives of the Church to say to her Government officials let us have an unhampered hand in order to bring about Christian relationships in America, or even better than that, let us go hand in hand to do this big thing for America.

### An Historic Missionary Church of New York City

The Annual Meeting of the Home Mission Council and the Council of Women for Home Missions was held January 8-11, 1922 in the Marble Collegiate Church—a church established through the spirit of Home Missions.

The Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, attracts the passerby with its stately simplicity and by something else which seems to say, "I belong to that which is passed and that which is to come in the life of this great city. The date on my corner-stone shows that the second generation is passing and a third is being baptized and married. I treasure the old and new. The bell which ornaments my courtyard was cast in Amsterdam in 1795, for what was known as the Old North Church on Fulton Street; the weathercock which surmounts my spire is "after the custom of the earlier Collegiate Churches." (The weathercock might have escaped our

notice had not the Rev. Floyd W. Tompkins, in the introduction to his address on "The Larger Implications of Co-operation" referred to his boyhood recollections of Fifth Avenue and the "Rooster Church.")

The Rev. Dr. David J. Burrell, senior pastor of the Marble Collegiate Church, in his greeting to the delegates, reflected upon the appropriateness of the place of meeting in so much as the first Home Missionary Society in America was organized in the early days of this Church. Dr. Burrell's address with its ringing challenge to *do* and not talk closed with the following simple story. Sometime ago his small grandson went with him to a meeting of men where there was a great deal of discussion and talk. After sitting very quiet for a long time the little fellow tugged at his grandfather's sleeve and said: "Grandpa, *what are they going to do?*" "That's what I want to know," said Dr.

Burrell, "what your representatives are going to do?"

The story of the Collegiate Reformed Church of New York City is a story of *doing*. Its history is coincident with the history of the City of New York. Organized in 1628, in a large room over the mill which ground the Colonists' corn, it has had an unbroken succession of ministers and elders for almost three hundred years.

The first church was erected in 1633; by 1642 the colony had so increased that a larger church had to be built. "This was built of stone with a roof of heavy split oaken shingles. It had a conspicuous tower which was surmounted by a weathercock. This was called the 'Church in the Fort.'" In the church tower was a bell bearing the following inscription (in Latin): "The air resounds sweeter from our ringing. P. Hemony made me." This church accommodated the people for almost fifty years. After it became too small for the increasing numbers a new church was built in 1693 in what is now known as "Exchange Place." This was one of the finest church edifices in the colonies. Many escutcheons of leading families hung against the walls; the communion set and the baptismal basin were made from silverware sent by the colonists to silversmiths in Amsterdam. This was known as the South Dutch Church. It did not long figure as the principal church; another quite as notable was erected in 1729 on Nassau Street, called the New Dutch Church, after which the other naturally was called the Old Dutch Church.

After these two churches were built, it was discovered that the minister could no longer attend to the double service, so the consistory called a second minister, who became the colleague of the first. From this comes the name by which the church is familiarly known—"The Collegiate Church." For many years the ministers preached in rotation. As the population increased and became more extended, the rotation was discontinued and the minister was designated for a special church.

The Church familiarly known in its day as the "North Dutch Church" played

an especially important role in the early religious life of the city. It was built in 1769 at the corner of William and Fulton Streets. For a century it served as a house of worship but was finally taken down to make room for the business enterprises which for many years had encroached upon it. When the building was torn down in 1875 a metallic plate was found under one of the pillars with the inscription: "This Church was built by the congregation of the Reformed Protestant Dutch Church in the City of New York for English service." In this church were two large square pews surmounted by a canopy, on the right of the pulpit for the Governor, on the left for the mayor and aldermen. The great bell which for so many years summoned the people to worship now ornaments the court-yard of the Marble Collegiate Church. It was in this church that the "Fulton Street Noon Day Prayer-Meeting"—which now has a world-wide reputation—had its origin in 1857. This prayer-meeting has been maintained in unbroken succession during 64 years in a chapel on the same ground. The attendance last year averaged 113, summer and winter, rain or shine, every day throughout the year with the exception of Sundays and Holidays.

Since 1850 The Collegiate Church has erected four Churches, all of them north of Twenty-ninth Street. At present there are eleven places of worship; The Collegiate School—a fine preparatory school for boys; a burial place for the poor and a free bed in perpetuity in the Presbyterian Hospital—the outgrowth of the organization formed in the large room over the mill which ground the colonists' corn.

All this is under the direction of a consistory composed of fourteen elders and fourteen deacons.

The missionary activity of the Church may be noted from the following quotation: "Collections and contributions in the Collegiate Churches and Chapels for benevolent objects reported to the Classis of New York for the year ending April, 1920—\$133,710.07.

### A Challenge

At a luncheon given at the Bellevue-Stratford, on January 23, 1922, to open the campaign in Philadelphia and vicinity to raise funds for the Women's Union Christian Colleges of the Orient, about fifty members and friends of the Reformed Church pledged \$535 toward a dormitory of the Woman's Union Christian College, Tokyo, Japan.

The challenge has now come from the President, Mrs. J. W. Fillman that Philadelphia Classical Society shall furnish one room in this dormitory which will cost \$1000.

What a joy it will be to the graduates of our Miyagi Girls' School, Sendai, Japan, if, when entering this Christian College in Tokyo, they will be placed in a room furnished by the Woman's Missionary Society of Philadelphia Classis. Surely a great joy will come to us individually if we have a part in this splendid piece of work for our Lord and Master. Let us pray that this may be accomplished.

### New Organizations

Mrs. Arthur Dette, Secretary of the Young Woman's Missionary Auxiliary, Philadelphia Classis, reported two organizations, Messiah Church, Philadelphia, and Pleasantville, Pa. Each organization has a membership of 25. Trinity Reformed Church, Hellam, Pa., Rev. Walter E. Garrett, pastor, has a new auxiliary with 12 members. First Reformed Church, Toledo, and St. John's Reformed Church, Archbold, Ohio, have recently organized auxiliaries; the first has a membership of 12, the latter 25. St. John's, Archbold, has also enrolled a mission band with a membership of 34. Other mission bands have been organized in Detroit, Michigan, Rev. L. D. Benner, pastor, 18 members; Watsontown, Pa., 26 members, and in Trinity Reformed Church, Waynesboro. On January 21st a mission band was organized by Miss Ella C. Mann, Mission Band Secretary of Lancaster Classis, at Mountville, Pa. Miss Ada Mann was appointed leader with Mary Kready and Kathryn Reese, assistants.

### NOTES

Gifts for the furtherance of education, totaling \$33,196,706 were made during the fiscal year of 1921-1922 by the General Education Board of the Rockefeller Foundation, according to the annual report.

J. D. Rockefeller started his benefactions with contributions of 5 cents a week for foreign missions and 3 cents for the poor.

\* \* \*

"The Gospel and the Plow," by the well-known farmer missionary, Sam Higginbottom, will be helpful in the study of the chapter on India, in "The Kingdom and the Nations."

\* \* \*

The "Year of Jubilee" for the Woman's Missionary Auxiliary of the United Brethren in Christ has been ushered in. The thanksgiving offering will be used to establish a Chair of Missions in Bonebrake Theological Seminary, Dayton, Ohio, to be known as the Vera B. Blinn Chair of Missions.



MRS. WILLIAM E. HOY and her faithful Bible Woman, Mrs. Hsiung, at Lakeside, where a far-reaching work is being done among the women and children.

## FEDERATION NOTES

The Annual Meeting of the Federation of Woman's Boards of Foreign Missions of North America drew about two hundred women from many sections to New York either to participate in the program or to learn somewhat of the work being done in an interdenominational way by the churches of our Country. Sessions were held in the Madison Avenue Baptist Church, January 14-16. Many women who had been in attendance at the Council of Women for Home Missions at Marble Collegiate Reformed Church, January 8-11, were present at the sessions of the Federation in Madison Avenue Church.

The program was largely made up of reports, and again the fact was demonstrated that reports can be interesting. Outstanding features of Federation work are Interdenominational Institutions on the Foreign Field, Christian Literature, Student Work, Summer Schools and Conferences, and Publications. Just a few words to emphasize the importance of each of these interests, and to bring us to a realization of the fact that this is *our work*. We are prone to speak of *our* denominational work and *the* interdenominational work. Bear in mind that each is *our work*.

### Interdenominational Institutions on the Foreign Field

Yenching College, Peking, China, founded 1905, Sister College in America, Wellesley. Gingling College, Nanking, China, founded 1915, Sister College in America, Smith. Woman's Christian College, Tokyo, Japan, founded 1918, Sister College in America, Vassar. Isabella Thoburn College, Lucknow, India; Woman's Christian College, Madras, India, founded 1913; The Union Missionary Medical School, Vellore, India, founded 1913.

Miss Elizabeth Marshall, a Smith College girl, came to the meeting to tell how Smith had raised \$3000 in one day for her Sister College, Gingling; of the fellowship in the way of exchange of letters and of the interest Smith feels in this younger sister.

The Christmas Gift Fund of last year brought in \$217,000 for these schools. The Boards and friends gave \$300,000 and the Laura Spelman Rockefeller fund \$250,000, making a total of \$767,000. The Joint Committee decided that these colleges need as a minimum (including the Christmas gift) \$3,000,000 for land, buildings and equipment. Of this the Laura Spelman Rockefeller Memorial Fund will give one-third on condition that the remainder be secured by January 1st, 1923. College women of our Country are making every effort to raise this amount. Luncheons in 100 cities have been planned. The New York luncheon was given at the Commodore on January 14th, more than 1500 guests being present, with gifts of almost \$85,000.

### Christian Literature

The General Committee on Christian Literature, Dr. Cornelius H. Patton, chairman, has adopted a budget of \$50,000 which it has asked the General Boards to assume *pro rata* and has asked the Woman's Boards to take as their share of this sum \$5000. This sum is to be in addition to the sum now raised by the Federation Committee for its own specific work such as "Happy Childhood."

Miss Laura White, who has done a marvelous work for women in China by means of her magazine and her many books, told of her manner of translating by Chinese girls. Favorite books are "The Silver Skates," "The Secret Garden," "Dog of Flanders," "Quo Vadis" and "Romola." The W. C. T. U. is interested in this work of Christian Literature and gives \$50 a month to support a helper and assist in the printing.

The Committee appeals for funds to make a translation of Dr. Hurlburt's "Story of the Bible." It is much more complete than any book of Bible stories now available in Japanese. The cost of publishing would be about \$2,500. A gift of \$500 given by parents in memory of a child is at hand. Are there not other parents who will give \$100 or more to make sure that Japanese mothers can tell to their children the sweet old Bible stories?

### Student Work

The committee reported the last year as being a notable one and were enthusiastic over the new spirit of fellowship and co-operation in the work.

Mrs. Edmonds, of the Sunday Supper Association, said the association was started by a cheery "good morning" to a foreign student who said it was the first person who had spoken to him in three weeks. In the beginning several people gathered for a plain meal on Sunday evening. Now 500 or more gather for this weekly event. The neighbor on your right may be a native of Finland while on your left is one from Italy, but all are friends. 10,000 students of other lands are in our country and 1500 of them in New York. They are the chosen young people from these countries, and will be their leaders when they return. What will be their view point of America? New York life as it appears on the surface? From the Rockefeller Fund \$2,000,000 has been given to erect a home for these students. The building will have a large wing for men, another for women with a central section for administration, recreation, etc., and will be on ground adjacent to Grant's tomb. A tablet with words to this effect will be placed on the walls of the building—Grant said: "Let us have peace." Peace comes through international understanding, brotherhood and good-will.

### Summer Schools and Conferences

A record attendance at all of these schools was reported for last year.

"United prayer and study have been stimulated in these schools and conferences, thousands of lives have been enriched and strengthened, and multitudes have been given a new vision of the task God would have accomplished in this generation."

### Publications

The Central Committee presented its twenty-second annual report. The sales of the book, "The Kingdom and the Nations," has been 125,000 up to date. This book has been singularly appropriate and powerful for this year.

In the coming year we will use a book on India, by Prof. D. J. Flemming, author

of "Marks of a World Christian." A second book, "The Girls of India," by Alice Van Dorn, a missionary of the Reformed Church in America, will be used by young women.

Everyland is the big new task for this committee and deserves the support of all. See that the children of your congregation read "Everyland."

ELIZABETH HENDRICKS.

Chambersburg, Pa.

## INDIAN ITEMS OF INTEREST

### A Long Trail

For the first time in history an Indian student will take part in a world conference which meets outside of America. Indian students have taken part in International conferences on America soil, but the young Indian girl student of the Cherokee tribe takes up the longest trail when she goes to the World's Student Christian Federation Conference which convenes in Peking, China, next spring. Her name is Ruth Muskrat. She is working her way through Kansas University, Lawrence, Kansas, and has been chosen by the Y. W. C. A. to represent her race at the conference. Miss Muskrat sailed from San Francisco early in February.

### Our Mission School at Neillsville

The following account of our Winnebago work appeared in the annual report on Indian Work presented at the meeting of the Home Missions Councils. "On October 9, 1921, the new building of the Winnebago Indian Mission School at Neillsville, Wis., was dedicated by the Tri-synodic board of Home Missions of the Reformed Church in the United States. The farm of 33 1/3 acres with accompanying buildings, new structures (\$55,000) and equipment (\$5000) represent an investment of \$70,000. Seventy pupils are accommodated in this new building and forty in the school building at Black River Falls Station. These two schools are fitting evidences of development of mission work begun at Black River Falls in 1878. In the four decades 300 Winnebagoes have received the beginnings of an English education, while six have taken high school and college work.

Sixty persons have been baptized and received into Church membership. From this small band streams of Christian influence have gone into the life to effect and change the conduct of heathen Winnebagoes for fifty miles around."

#### A Commonwealth Within a Commonwealth

A peculiar situation was brought out by the recent Indian Survey, in connection with the matter of citizenship for the New York Indians. According to the report we have the following: "Owing to treaty rights into which the United States Government entered with them (the New York Indians) as a sovereign people in 1797, they have since that time been a self-governing people with lands in fee simple and controlled neither by the State Government nor the Federal Government. They have a citizenship now in their own Indian Commonwealth. Relationship, if changed, must be by mutual consent with continuing good-will for the transfer of Indian citizenship into American citizenship."

#### For Our Meditative Moments

Should our stewardship come to a close with the end of our life? Most people let this happen, although we all acknowledge that the majority of our finest benevolences come because someone provided that the stewardship of his possessions should continue after he was taken. The suggestion is that the women who are interested in the objects of the Woman's Missionary Society shall provide that one-tenth of their estate shall be given to the causes for which they work while living and that in the giving the provision be made that the gift go through the regular channels of the Woman's Missionary Society in order that a permanent record may be kept of the gifts of our faithful women; the gift to be designated for whatever purpose the donor desires.

*Book friends!* Who and what are they? They are the men and women who have read certain books and because they have enjoyed the book they feel that some special friend on the mission field would do the same. The men and women who send the books are called "book friends." Membership to the group is open to all of us.

WHEN Doubt lays chilly hand  
Upon Endeavor,  
And holds before our eyes  
Some barrier in the mist,  
Let us remember,  
'Spite of gloom, and feeble pulse,  
And ghosts of fear pointing dead  
fingers

At our impotence,  
That God is still our Sun and Shield  
To warm and shelter us,  
And our Power to drive us on.  
Let us up and at our tasks,  
To find again, as men have always  
found,

His energy omnipotent,  
*So let us show to men  
In these good days,  
The adequacy of God.*

G. A. WARBURTON.

#### Outline of World Friendship, Inc.

By MRS. H. N. BASSLER

##### Chapter 4

##### *The Romance of the Printed Page*

Scripture—Romans 15:4

#### I. PRODUCING THE WORLD'S BEST SELLER.

Fundamental importance of Bible translation.

Work already done.

Unfinished task.

Work of Bible Societies.

#### II. 57 VARIETIES OF LITERATURE.

Books, pamphlets and tracts.

Christian periodicals and newspapers.

Text-books for Mission Schools.

General literature.

#### III. PARTS OF THE MACHINE.

Supervision.

Authorship.

Publication.

Distribution.

#### IV. THE PRINTED PAGE SCORES SIX.

Commands hearing of the Gospel.

Mobile and ubiquitous.

Guides worship.

Reinforces education.

Penetrates national mind.

Displaces unwholesome literature.

No better book for reference can be found among our study books than "The Bible and Missions." Chapter 6 gives a number of splendid illustrations that will aid the student of this subject. The notable case of Syngman Rhee is given very fully in "Comrades in Service," by Margaret Burton.

The opportunity for world service in the field of Christian literature should be forcefully presented at the close of the chapter. "The lands that are waiting for Christ are waiting for literature and for the men and women who in God's own time can produce it."

### W. M. S. Department Quiz

*(The answers are found in this issue)*

*Sister Colleges—what is meant by the term? What is their value?*

*The Prayer Meeting with a world-wide reputation—where and how often is it held?*

*How many Y. W. M. A.s were reported during the month? How many Mission Bands?*

*Who is the General Secretary of the Y. W. M. A.? What has she recently written?*

*Name the interdenominational Christian magazine for American children? For Chinese children?*

*A three million dollar drive—what is it for?*

*How many Indian children are getting their education in our mission?*

*Who is Ruth Muskrat?*

*Give the historic reason for the name "Collegiate Reformed Church." Why is it sometimes called the "Dutch" Church?*

*What change is taking place at Ellis Island?*

### The Prayer Calendar

A post card from Shansi Province, China, dated September 12, 1921, has the following: "Had a splendid journey, but will be glad to settle down to *real life* again." The card was written at the end of the first furlough by Miss Mary E. Myers, formerly of Baltimore, now nurse in our Yochow Hospital, China.

A short time before Miss Myers sailed for China she wrote the prayer for the month of April in the Prayer Calendar.

Miss Myers is a trained nurse. She received her commission in 1914 and, with the exception of her recent furlough, has been working since that time in Yochow, China. In order to give the most efficient aid to miserable, suffering Chinese, Miss Myers spent the greater portion of her furlough in study at Johns Hopkins University besides doing special work in New York City.

## Literature Chat

CARRIE M. KERSCHNER

"The great factor in development is will power coupled with effort," says Herman J. Stitch. Continuing he observes, "This means that within reasonable confines we can make ourselves pretty nearly everything we will to make of ourselves. We must only want to enough and try to enough." If this is good philosophy for ourselves may it not also be true of the organizations to which we belong? Do we want to make our missionary organizations so efficient that they will meet the needs of our community, of our country, of the whole world? Then we can! "Think ye on these things" as you study "What the World Needs."

### THE KINGDOM AND THE NATIONS

#### CHAPTER V.

"The outstanding sin of the non-Christian world is waste." (What of America?)

Point 1. The Burdens of Mankind divide themselves into three groups: Social (Pages 174-180); Political (181-186); Spiritual (186-187).

Point 2. "What the World Needs."

Point 3. The World's Burden Bearers, or the challenge to Europe, to the Orient, and to America. Isaiah 1:4-9.

Read "Women who are transforming the Orient," in *The Missionary Review of the World*, June, 1921. And in the January, 1920, issue of the same magazine "The Challenge of the World's Need."

Assignments for the last chapter



should, as usual, be made before the study of Chapter V. The program will lend itself to outdoor rendition, especially if you close with the pageant given in "How to Use," by Mrs. Montgomery.

#### Y. W. M. A. "SPECIAL"

You have all enjoyed "Playing Square with Tomorrow," and are ready for "The Why and How of Foreign Missions" or "World Friendship Incorporated." Have you ordered your copies? The leaflets in the program packet are recommended for either book.

Two "Specials" on our literature table for you today! A playlet entitled "The Church and Her Seasons," by Mrs. J. Edward Omwake, will serve beautifully for Lenten rendition. There are four speaking characters. (The cost is 5c a copy.)

Special No. 2 is a series of leaflets, "Voices of Girlhood," a fine set costing 10c a package. Order the books, playlet and leaflets from your usual depository, Mrs. C. A. Krout, 240 S. Washington Street, Tiffin, Ohio, or Carrie M. Kerschner, Room 408 Reformed Church Building, 15th and Race Streets, Philadelphia, Pa.

#### MISSION BAND LEADERS' "SPECIAL"

Rummaging in the Literature rooms of Sister Boards has brought us some fine things. First there are all the fine picture sheet stories and Primary stories of which we shall be glad to send descriptive circular.

And now plays, plays, plays! "When I Was Sick," 10c; "Visitors from Ellis Island" (20 or 25 character) 5c; "Uncle Sam's Foundlings" (15 or 18 characters) 5c; "Mother Goose Village Missionary Meeting" (12 characters) 10c. Then the song, "All the Children of the World," 5c a copy, is most captivating.

Here's a real bargain: 12 colored post cards, which can be used to fine advantage with the study books you are using, 10c. They can also be used as announcements for special meetings by Band, Y. W. M. A. and W. M. S. leaders. A limited supply of the cards. Shop early!

Order the Mission Band "Specials" from Carrie M. Kerschner, Room 408 Reformed Church Building, 15th and Race Streets, Philadelphia, Pa.

## Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

### Y. W. M. A. Missionary Motives and Aims

Changed world conditions, the advancement of science, the increase of literature, travel, closer contact with other nations brought about by the World War, all these have tended to dispel illusions and to shift the missionary motives and aims as shown in Chapter II of "The Why and How of Foreign Missions." The *primary* motive, however, remains *unchanged*. Christ's command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you and lo, I am with you always, even unto the end of the world." The constraining, driving power of a real Christian experience to expand itself, is just as compelling today, as it was in the days of the first apostles, when "Andrew findeth his own brother Simon."

Another compelling motive is the *need* of the world. St. Paul said: "I am debtor." We know what the Savior's love has done for us; for our community; for our nation. We know that in none other is there salvation. Therefore we must give this gospel to the world.

Impress upon the girls the two-fold aim of all foreign missionary endeavor—*i. e.*, the intelligent presentation of Christ as a *personal* Savior, and the planting of an indigenous or native church. It is our duty to start the Church, show it how to work, and then as soon as it is able to assume responsibilities, to turn it over to native Christians to conduct and propagate.

Some helpful supplementary material may be found in: *Literary Digest*, January 28, 1922, "Influence of the Foreign Missionary in China," "Life Among the Poor in Peking," "Chinese Characteristics."

(Continued on Page 144)

### The Fulfillment of the Prophecy

THE girls of Wilson Cottage were in a flutter of excitement, for the annual "Open House" was scheduled for that evening. Each girl had invited one of the men of the little church college to enjoy the festivities of the occasion with them. It was Hallowe'en and the symbols of the season predominated everywhere. Each room on the first floor characterized some form of entertainment, for it was necessary for the party to conduct progressively in order that everyone should be duly occupied.

"Are you invited to the party tonight?" cried Jack Bradfield, as he confronted his pal, Bill Howard, in the corridor of the men's dormitory.

"Yes, are you?" was the pleasant reply. "Who asked you?"

"Mary Goldsmith. Who asked you?"

"Georgia." And that was sufficient, for everyone knew who Georgia was when Bill Howard spoke.

"Who are some of the fellows who are going?" asked inquisitive Bill.

"Well, I haven't heard much about the guests except that the little Jap, Kato, expects to attend. By Jove! Isn't he the most interesting person? None of us really know him, and he has been here in school nearly three years. He is always seeing the best in everyone and everything. Only since I met him have I begun to appreciate the real privileges which we have in our country. Yesterday he was talking to me about our presidential elections and our state governments. Say! I never realized how lucky I am to

"Say, that fellow is smart, too," blurted out Bill. "He is in my Spanish class, and he forms his constructions as easily as falling off a log. He makes me rather ashamed of myself sometimes. By the way, who asked him tonight?"

"Florence Brown. She is the soprano soloist in the Grace Reformed Church choir. She is a student volunteer to Japan, and guess she thought she'd better begin at home. She told me the other day that Kato had already helped her wonderfully with the Japanese language and customs. They are mere acquaintances and yet both are alert to learn some-

thing from the other. Kato, being a converted Christian, is acquainted with every phase of life in his country."

"Hush! Here comes Kato now," warned Bill, and the two boys turned round and faced the person who had been the subject of their conversation.

"Good evening, boys," Kato greeted them. "Are you ready for the party? I've never been to anything of this kind before and I'm afraid I won't know how to act."

"Oh! Come now and be brave," the boys exclaimed encouragingly, as they started across the campus to Wilson Cottage. "Just act like the rest of us."

"That's what I've been doing in this country," he replied gravely. "I'll never be content to live in my native land after enjoying the privileges of your country. You take life so easy. If you want to be first in some project you just *make* yourself first and that's the end of it. I met a doctor the other day who said that his father was a day laborer. I even read in a newspaper that your President of America was reared on a farm. I'm learning to be an American but all of these things are so strange and new."

By this time the boys had reached the cottage and their minds turned to the merriment of the evening. Stretched across the doorsill lay a large black cat.

"Oh! We'd better go home," cried Kato. "That's an omen of bad luck."

The boys laughed and said "That's only part of the decorations for the party."

Kato trembled a little but decided that since the other boys were not afraid, he had no cause to be afraid either. Conversion had not taken away all the inherent customs and ideas of his heathen religion. He had tried to battle against superstition but the battle was not yet won.

Bill rang the door-bell and an old witch opened the door. Again Kato trembled a little but his fear was unnoticed. As the boys entered the building a ghost beckoned to them, and they followed her to the second floor where their coats and hats were deposited. In silence they again followed the ghost—this time to a large

living room, where ghosts glided hither and thither, noticeable only when they passed directly in front of the huge fireplace where immense logs were burning. The flames danced merrily, and the lights from them inspired the very souls of the ghosts. Occasionally a deep moan would come from some far corner of the room.

The young men were none too lively as they entered the room, and their spirits quite left them when a tall skeleton-like figure attempted to shake hands with them. Oh! what a horrible creepy feeling! No wonder Kato was hardly distinguishable from the ghosts themselves. He clung desperately to Bill and Jack and did not become composed until all the young men had gone through the same experience, and at last the lights had been turned on and the ghosts had transformed themselves into lovely daughters of America.

Then the games began. Kato went first to a room where one by one the guests were blindfolded. Each took his turn in pinning the tail on a large donkey which had been stretched on a sheet and hung on the wall. This afforded much amusement and Kato decided that he would remain here awhile. He was comfortable in such surroundings anyway. His silence made him inconspicuous and he might have remained there for the entire evening had he not overheard a remark from someone passing through the corridor.

"Have you had your fortune told?" he heard someone ask a companion.

"No, where?" came the reply.

"Back in the last room on this floor. A clever little gypsy girl is busily engaged seeing people eager to learn their fortune."

This instilled in Kato a desire to know what his future had in store for him, so he went in search of the fortune teller. He waited patiently for his turn to come, with the great joy burning in his heart that he was now to see the wondrous path that lay before him.

"Let me tell your fortune," came a sweet voice from the opening in a tent, as the last victim left the room.

Kato hesitated. "What beautiful surroundings," he murmured, for there stood a quaint tent, decorated in antiques of

old Indian days. The bright colored designs which adorned the tent, the queer little figures snuggled in here and there, the great palms which stood erect on either side of the tent—all added to the wonder of the untold mystery.

But most unique of all was the quaint little fortune teller, entirely unrecognizable under the adornment of bright colored silks and beads, bracelets and pompons. Her bronze skin was indeed a suitable setting for the large black eyes and the strands of straight black hair which hung in braids over either shoulder. Interwoven in them were coins which jingled as she moved.

Kato almost gasped, and then submitted himself to the charms of the little fortune teller. He became so absorbed in what she said that he failed to recognize the voice, which should have been familiar to him.

"Ah! Yes," she said as she looked into his face. "You have taken a journey; yes, a great journey. This line tells me that you were born in a far away land—I believe in Japan." Kato's eyes sparkled with delight and the little maid continued:

"Yes, I know it was Japan. You were once a heathen, but now you are a believer in our Great Lord and Master." The expression on the face of Kato turned to one of fear.

"Now, let me see," she continued. "You have been made happy since your conversion. You like America, its customs, and its people. You will be happy in the future. You will be a leader among your own people and you will be loved by all with whom you come in contact. Now, I guess that is all. Have you any questions to ask?" And the little maid turned a smiling face to Kato.

"Yes, one—only one," he gasped. "Shall I go back to my own people in Japan, or may I stay here with my own people in America?" He was pale. His face twitched, his eyes wavered, and his hands trembled. "Tell me, tell me! what must I do?" he groaned in an agonizing voice.

The supreme moment had confronted the little maid. Her part of the entertainment had been trivial and of mere

interest to others. She simply read fortunes to please them, told them what she already knew about them, and then added that they would be successful in the future.

But this was different. Here was a man with the great question of the future to be answered. She was the hinge upon which the door would swing. What should she tell him? Then like the true little missionary that she was, Florence Brown said:

"You belong to Japan. Our Americans belong to America. We are willing to give up our homes, our friends, our families—all that is dearest to us materially, for the sake of fulfilling God's command, 'Go ye into all the world, and preach the Gospel to every creature, baptizing them in the name of the Father, and the Son and the Holy Ghost.' There are many in this country who would like to go to Japan to teach your people. Conditions are such that they cannot. But they can mingle with your people here and teach them the Gospel. If God should ask you what you consider your duty to be, What would you tell Him?"

The reply she received was a prayer from the lips of Kato: "Oh, God, our Heavenly Father, forgive my selfishness. I love this country and its people. You have given me the privilege of coming here that I might learn all I can of Thee. Bless this maid who has pointed out the way to me. May I fulfill her prophecy

that I may become a leader of my people in Thy name. Forgive my selfish desires and bestow upon me the ability to carry on Thy work as Thou seest fit—in Jesus' name. Amen."

Tiffin, Ohio. CLARA A. SHUEY.

(Continued from Page 141)

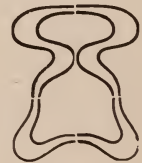
*Literary Digest*, December 3, 1921: "Asia Watching Christianity at the Conference."

*Christian Herald*, January 21, 1922. Editorial: "The New Spirit at Work."

*Christian Work*, December 10, 1921. "The Present International Situation." By John R. Mott.

*Reformed Church Messenger*, January 19, 1922. "What the World Owes to Foreign Missionaries," by Dr. Charles E. Schaeffer.

How busy are our workers in China! They never complain, but one must be blind not to read into their private letters "late to bed and early to rise." Of one of our teachers at Yochow City it is said: "For weeks she has been staying up until twelve o'clock and often until two o'clock in order to get her work done." We read in the Bible, "He giveth His beloved sleep," but that may refer to the time "when man's work is done." It is an absolute necessity to find, and send, two or more young women as teachers and evangelists for our China Mission.



Gä-gä and a part of the Lakeside Family. Mrs. Hoy asks: "Do you see the great need of a Kindergarten at Lakeside? These are only the inside children and five are not here." Can anyone erect a more worthy memorial than to provide a building and a special teacher?



GROUP OF CHINESE CARPENTERS

## THE CHURCH AND INDUSTRY

The following letter was sent by the Secretary of Labor, Mr. James J. Davis, to the representatives of the Home Missions Councils and read at one of the sessions of the annual meeting:

OFFICE OF THE SECRETARY OF LABOR.

I very much regret that I have found it impossible for me to come before your meeting to deliver to you personally my message on the Church and Industry.

These institutions, unfortunately, are not coupled up as often as they should be. There should be more co-operation, and a greater sense of responsibility each for the other.

Our religion determines our relationship toward the world. In this world the most important thing confronting us is industry. It has always been so. Jehovah saw fit to make it a natural law that by the sweat of our brow we should eat bread. But it was never intended that our relationship to the Creator and the Universe should be overshadowed by the industry in which we engage during the week, for Jehovah commanded "Thou shalt have no other Gods before me."

The best that is in us is possible only when our relationship to God and to our fellowmen is right. That is as true in industry as in Church,—more so, for we do not live in the Church. When Christ gave us the "Golden Rule" he meant that we should use it in our daily lives,—that meant in industry.

The Church, as the guardian of our religious ideals and institutions, has a great duty to industry, because that is the greatest field for endeavor. We talk about the high cost of living and we blame capital and we blame labor. We say it is the profiteer, and it is, but we fail to properly brand him. He is any man, whether capitalist or laborer, who seeks more than a just profit: who gives less than a dollar's worth for every dollar received. If a man's heart is right, if he abides by the Golden Rule, he will neither expect nor take what is not justly due him. I speak with emphasis when I say that one of the greatest opportunities of the Church for service to society today lies in instilling into all alike,—the laborers, storekeepers, manufacturers, professional men, and others,—the desire for rendering a just service for a just compensation,—that will eliminate the profiteer and give every man a chance to earn and receive a good living without injury to his neighbor.

Washington, D. C.

JAMES J. DAVIS, *Secretary of Labor.*

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